THE LIFE AND TEACHING OF MAULANA ASHRAF ALI THANVI

BY
Hadhrat Qutbul Alam Professor
Mohammad Abdullah, Ph.D.

Life and Works of Maulana Mujaddid Ashraf Ali Thanwi Rah.

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1. BIOGRAPHY

In India before the Muslim rule, Rajah Bheem settled a Qasbah in District Muzaffarnagar on his name "Thana Bheem". Then came the Muslims who settled here and called it "Muhammad Pur" but this name could not be popular but the d name was changed to "Thana Bhawan" from Thana Bheem. The Muslims were prosperous, powerful and educated.

The forefathers of Maulana Ashraf Ali Thanwi settled enturies ago in Thana Bhawan. On his fatherside they came from Thanesar, District Karnal and were Farooqi by descent. On his motherside they migrated from Jhanjhana to Thana Bhawan and were Alavi by descent.

His father Mr. Abdul Haq was a rich man, educated in Persian, knew Qur'an very well and was very clever in understanding people.

His mother was also an intelligent and saintly lady. His maternal uncle Pir Ji Imdad Ali sahib Rh. was a saint. He followed the advice of Majzoob Hafiz Ghulam Murtaza and went to Hyderabad, Deccan and later became Mureed of Mirza Sardar Beg Sahib Rah.

His maternal grandfather Mir Nagahat Ali sahib Rah. knew Persian very well and was mureed of a deputy of Maulana Shah Niaz Ahmad Barelvi and was friendly with Hafiz Ghulam Murtaza.

His great grandfather was Sultan Shahabuddin Ali "Farrukh Shah Kabuli" in whose progeny were Shaikh Mujaddid Alf-Thani, Shaikh Jalaluddin Thanesari, Shaikh Fariduddin Ganj-Shakar to mention a few.

According to a Derwish's prophecy he was born on 5 Rabius Thani 1280 A.H., Wednesday Fajr time. His date of birth is

"Karam Azeem" which is nice.

His mother died in his childhood at five and his father looked after him with great care, discipline and affection and trained him well. He did not allow him sweets from the mosque after Tarawih's end in Ramadhan but bought for him from the shop so that he may not be greedy. He was reprimanded for saying that Maulana Rafiuddin, Muhtamim No. 1, Darul Uloom, Deoband was not much educated and told not to use the language against his elders.

He did not play with children. He knew the games but was not interested. In his games he used to copy the prayers with congregation. There was a expert blind Hafiz sahib who knew Quran very well. He used to read Nafl Quran in Namaz for him and told him he would decieve him in Quran in this verse. When he came there he recited Allah as if he was going to Ruku. He laughed and then started again the Niyyat for prayer.

At the age of 12-13, he used to pray Tahajjud and recite Zikr. His aunty used to say it is too early for you to do that but he was disciple of Maulana Fateh Mohammad sahib Rah., how could he leave them.

He used to vomit if he saw any man topless. He could not sleep in a room with strong smell. He could not eat food leftover by someone. He was a man of principle that his first wife used to say he would have been born in a king's family.

Maulana Shaikh Mohammad sahib Thanwi Rah. who was Haji Imdadullah's co-mureed examined him and said he will be in my place after me.

He saw a dream in his childhood that a cage with two pigeons was placed in a big house. When evening came they asked him to lighten the cage and he said you light yourself. They rubbed their beaks and the light resulted enlightening the whole cage. His material uncle Wajid Ali Rah. said the pigeons were soul

and self, and rubbing the beak meant that Allah will enlighten by Himself your soul and self.

His earlier education was in Meerut where he learnt earlier books of Persian and memorized the holy Quran. Then he returned to Thana Bhawan where he read Arabic elementary books and Persian advanced books with Maulana Fateh Mohammad sahib, then from his uncle Wajid Ali sahib Rah. advanced books of Persian. Then he went to Deoband when he mastered this language with Manfa-at Ali sahib Rah. At 18 he wrote a Mathnavi "zeero-bam"

He entered Deoband in 1295 A.H. and graduated after 5 years in 1301 A.H. at 19-20 years of age and mastered Arabic and Religion.

In his student life he was aloof from fellow students and relatives and spent his time in books and his special teacher Maulana Hohammed Yaqoob sat in his company and listened to him carefully, a thing that is becoming less and less available now.

His teachers were becoming aware of his abilities. Thus when Maulana Rasheed Ahmad Gangohi came to examine the students on the graduation list his teacher Shaikhul Hind Maulana Mahmood Hasan praised him of his intelligence and presence of mind. The examiner asked difficult questions and was quite satisfied with their replies.

He was well versed in intellectual knowledge and logic and used to argue with others.

In 1300 A.H. he heard that prize distribution and graduation ceremony was going to be in full colour. He took his fellow students and went to Maulana Mohammed Yaqoob sahib Rah. and said we heard that we were going to be graduated and given certificates although don't deserve it. Please cancel it. This will bring a shame to the institution that such unworthy students

were issued with certificates.

He said you are wrong. Infront of your teachers you don't feel anything and this is what you should feel When you go outside you will realize your worth. You will be there and nobody will be there to oppose you.

He was good looking and had a melodious voice and used to recite Quran wonderfully. He learnt "Tajweed" (recitation of Quran) from Qari Mohammed Abdullah Muhajir Makki in Mecca who was famous over Arabic Qaris as well.

Now was the time for pracitce. For 14 years he served Madrasa (Faize Aam) in Kanpur, taught, wrote, gave sermons, wrote fatwa. His teacher's prophecy came true. "You will be there and no body will be there to oppose you." He taught high level books there.

The Madressa authorities asked him to collect funds for the organization but he refused and resigned, and did not take back his resignation.

He went to see Hazrat Maulana Shah Fazlur Rahman sahib Rah. and met the Qutbul Alam. On his return he was stopped in Kanpur and requested to teach at in Jameul Uloom in Masjidal-Jamiya Patkapur. He thought of taking up Hakim Medicine but could not continue it and left in favour of teaching in Kanpur on his Shaikh's advice. But later he left for Thana Bhawan on Haji Imdadullah's advice and blessings.

He was very fond of students and learned scholars more so than Sufis. He did not allow students to go to other people's homes for eating. He did not ask for private works from students nor rebuke them on their mistakes. All complaints must be brought to the authorities concerned, who may reprimand them or bring about some reformatory steps.

In the 14 years of teaching at Kanpur he produced the following scholars who spend the knowledge of education

throughout India:

1. Molvi M. Ishaq sahib Bardanwi Rah. who was the successor ofMaulana Thanwi Rah. in Kanpur and who founded Madressa Aaliya in Calcutta.

2. Molvi Ahmed Ali sahib Rah. who specialized in Fiqh and made public his knowledge in Fatehpur and Barabanki.

3. Molvi Fazle Haq sahib Rah. of Allahabad wrote "Mishnat But Takveer" showed his mastery over Philosophy and taught at Qannauj.

4. Molvi Hakim Mohammad Mustafa sahib Bijnauri was an authority on Arabic literature and logic. He used to write down points from Maulana Thanwi's sermons and then rewrite it like the original. He wrote an explanation ofMaulana Thanwi's "Al-Intibahatul Mufeedah" which is remarkable.

5. Molvi Syed Ishaq Ali sahib Kanpuri who was Professor of Arabic at Allahabad University.

6. Molvi Zafar Ahmad sahib Usmani Rah. who was nephew of Maulana Thanwi. he wrote " Aylaassunan " 11 volumes in Fiqh and Hadith.

His principles of education included the following:

1. The teacher should struggle to make easy the lessons before his students

2. Difficult problems may first be introduced in very simple language and when clear the technical terms may be used now.

3. Do not give lecture more than necessary to prove your virtue.

4. The course (syllabus) should be taught first and then comes lectures, argumentation easily.

5. The student should do the following : (1) He should

prepare the lecture ahead (2) When the teacher explains then do not proceed without understanding it. (3) Himself tell its meaning after understanding once.

Read some past lessons every day.

He was Mureed of Hazrat Haji Imdadullah Muhajir Makki Rah. but visited other saints as well. He visited Maulana Shah Fazlur Rahman Ganj Muradabadi Rah. who told him his secrets. When I prostrate it appears as if Allah has kissed me. The pleasures of paradise are true, Kauthar is true but Namaz is superb. I will pray Namaz in Qabr also and pray for it.

He had to go to Pili Bheet in a function where he met Shah Mohammed Sher Khan sahib Rah. He asked him to pray for love of Allah in his heart. The Shah asked him to rub his hands and after he has done so he asked if he felt some warmth. He said yes. The Shah said keep rubbing your heart and you will feel the warmth of love.

Sufi Shah Sulaiman sahib Lajpur Rah. was a famous saint. He had met him several times.Once he was travelling from Randeer to Surat and the Sufi was travelling the other way around. They met on a bridge. The Sufi was crying in a mosque in Randeer and said what the Hakimul Ummah did with his eyes.

Maulana Ghulam Mohammad sahib Dinpuri Rah. advised his mureeds to follow him in controversial matters.

Maulana Taj Mohammed sahib Rah. wrote to his mureed that Maulana Ashraf Ali is on the right path, his love is Allah's love.

Shaikhul Hind Maulana Mahmood Hasan used to call him with respectable names despite the difference in politics.

Qutbul Irshad Maulana Rasheed Ahmad Gangohi is a well known figure. He asked him first to make him his mureed. He used to like his lectures and activities and said it would be better

when some people who used to say Allah were to gather there. This happened later on.

Maulana Gangohi's Khalifah, Maulana Khalil Ahmad sahib Rah. said I love him when he did not know it. He liked his sermons. In addition, he met Maulana Abdul Hai Farangi Mahli Rah.,Maulana Mohammed Naeem Farangi Mahli Rah., Maulana Khalil Pasha Makki and became friendly with them.

His first Hajj and first meeting with his mentor Hazrat Haji Imdadullah Muhajir Makki sahib Rah. was very interesting indeed. Once Maulana Gangohi Rah. came to Deoband and asked him to accept him as his mureed but he did not like it during student life. When Maulana Gangohi Rah. went for Hajj in 1299A.H. he sent a letter through him to Hazrat Haji sahib to recommend him to accept him as his mureed. To this Haji sahib replied I accept you as my mureed. He was 19 years of age then. Haji sahib wrote to his father to bring him along when you come for Hajj. Haji sahib told him to stay six months with him but his father wanted to return early. Haji sahib told him to go now and we will see later on. Father's obedience comes first. At the age of 20 he returned to India as a Haji.

His second Hajj and that was with six months stay with Shaikh. Haji sahib advised him not to rush in a peculiar situation in India to come and go to Thana Bhawan when fed up with Kanpur. Haji sahib looked into his heart and said no wonder he has outranked Rasheed (Gangohi Rah.) and Qasim (Rah.).

He stayed in Kanpur until 1315 A.H. Then he moved to Thana Bhawan. He became a mentor himself and Maulana Gangohi Rah. sent some of his disciples to him. Maulana Noorul Hasan Kakorvi son of Mohsin Kakorvi saw a dream once. The holy Prophet (Salam) was sick and Maulana Thanwi's looking after him. He was curing the Prophet's Ummah. Another saint or doctor was sitting in a distance, he was Imam Mehdi alaihis-salam, who would be the next Mujaddid after him.

His disciples came from all corners of India, Africa, Britain and he satisfied them all. Thana Bhawan was declared a full-fledged railway station because of the influx of people there.

M. Atiqullah of Bengal saw in vision that he was talking to the holy Prophet (Sal-am) staying close to him and the Prophet (Sal-am) was replying him. There were other learned scholars too but Maulana Thanwi was the closest to the prophet(Sal-am).

Abdul Mannan Dehelvi saw in his dreams that the holy Prophet (Sal-am) was standing with Maulana Thanwi's books in his hands in the bookshop.

In Dacca, Bangladesh a saint saw in his dreams the holy Prophet (Sal-am) saying salam to Maulana Thanwi sahib. He said I do not know him. He was replied c/o Mr. Zafar Ahmad. When he was told he said "Wa alaikum Salamo Ya Nabiyyollah" and recited Durood Sharif all day.

Now we come to his sickness and death. He was born on 1280 A.H. in Thana Bhawan worked there since 1315 A.H. and died there in 1362 A.H. Some five years before his death his stomach and liver started mal functioning. Sometimes diarrhoea, sometimes constipation. His hunger was gone. He asked on Monday after Maghrib his younger wife that have I given you too your monthly allowance was replied yes. Then he said to his wife I am going today. She asked where ? He said don't you know. Then he was unconscious for more than an hour and breath was loud. People saw from his right hand middle finger a light coming and disappearing with breath. He wrote Shariah and Tariqah with this finger. Finally he died in the night between 16 and 17 Rajab 1362 A.H. or night of July 19 and 20, 1943 A.D. Inna lillahe wa inna ilaihe rajeoon ! People started coming to Thana Bhawan. Special trains came from Saharanpur and other cities. A deputy saw in his dreams that he was saying I have been given the rank of martyrdom.

II. The Khanqah or Residence

1. Location. Located in Thana Bhawan, Dist. Muzaffarnagar, U.P., India. This Khanqah has a mosque, library, guest house, etc. Some times ago three deputies of Hazrat Mian Ji Noor Mohammed sahib's Rah. used to live there:

1. Hazrat Haji Mohammed Imdadullah Rah. 2. Hazrat Hafiz Mohammed Dahmin sahib martyr Rah. and 3. Hazrat Maulana Shaikh Mohammed sahib Rah.

During Ghadar mutiny, Haji sahib migrated to Mecca, Hazrat Hafiz Dhamin was martyred and Molvi Shaikh Mohammed died. The Khanqah lay vacant for somtime. After long time Hazrat Thanwi settled there with the advice of Hazrat Haji sahib and stayed till near 60 years. In this period people came there in large numbers. In this period Maulana Thanwi wrote nearly 1000 books on Islam which is still read by many. His deputies are in many places spreading the message.

2. Schedule or Notice. On the door was this notice so as to avoid inconvenience to me or to others:

1. From morning till 12 noon there are numerous miscellaneous works which require being alone. Meeting or talking with someone will disturb.

2. Three people are exempt from the above: a new comer who just wants to shake hands ; someone who is leaving and wants to shake hands thirdly someone in urgent need. They should tell the nature of their meeting in the first instance.

3. From 12 noon till Zuhr prayer is time for my prayers and sleep. Please excuse me.

4. After Zuhr till Asr prayer is general meeting where everyone can come and talk, ask for Taweez (except on Friday).

5. After Asr follow rules 1&2.

6. Sorry after Isha, except in emergencies.

(Notice by Ahqar Ashraf Ali)

3. Khanqah Activities. After Fajr prayer some people used to read recitals in the mosque, some students used to read Quran and some used to do loud recitals. After sunrise the Madressah used to begin and different class of students used to read their lessons. Young students used to read Quran loudly. The Madressah (school) used to finish at 10:30 A.M. and till Zuhr prayer it was quiet there in the Khanqah. After Zuhr call for prayer people used to assemble with ablution. After prayer the Madressah used to start again and you could hear the students reading loud. The Madressah used to end with Asr call to prayer. For practical training of prayers many a young students became Imam and led prayers (loudly) to their groups. After this these students used to go home. After Asr prayer some people used to sit in circles and finish "Khatm Khajgan". After that a person used to read the prayers loud and others used to say Ameen. After that till Maghrib it was again quiet there. Some places were lit then and people used to eat their dinner after Maghrib. Some student used to read his lesson some others used to read Tasbeeh.

After Isha prayer everybody used to go to his place and no body used to talk with each other. It was announced that the door is being closed and it was closed then. The door used to open after Fajr call to prayers.

The guests were looked after well. Every new comer used to inform of his arrival to the Manager, Molvi Shabheer Ali. Ordinary visitors may go upto Maulana Thanwi, shake hands, come back, do not stay long, but may do so in after Zuhr meeting. Do not present a gift in the first meeting. Do not sit

too formally or too informally. Accept your mistakes and promise not to repeat them. A Mulla Ji used to come in the afternoon and evening and bring cheap foods. There was a tea shop outside the Khanqah. The Manager used to give blankets etc. on request to be returned on departure - Every four five days the laundry man used to come for clothes. A barber used to come too. You could acquire from your seniors in the Khanqah whatever you needed. But don't go to Maulana sahib

Do not talk with each other unnesessarily or visit anyone in the village for which prior permission was needed from Hazrat.

III. Life History

4. Expenditure. All his income was divided in three portions. One portion to his first wife, one to his second wife and one to him. He said when he gets a lot of money it worries him and he divides it into his two wives.In the end he did not keep anything to him. All that came was used in buying things and then divided into two wives or given in charity.

He was fond of buying work of property, one piece of land, one garden, a house.Once he said if he has a lakh Rupees he could buy all Thana Bhawan land and make it Darus Salam.

He had a library with his own books mostly, he sent it to Madressah Saharanpur and declared it a Wakf property. Other books he used to send to Deoband, Saharanpur and other Madressahs. He published many books from money received from others as well as his own source such as Aylaus Sunan, Bawadirun Nawadir, Heelae Najiza, etc.

Among his wealth he used to give Zakah and 1/4th Nafl Sadaqah. People used to send their money for distribution to poor and needy. He spent a lot of money for them.

He used to give loan to many as well. Some didn't pay around as excuse he left much money.

His tomb was made of mud and his death data is " Qutub Zaman Hakimul Ummat Molvi Ashraf Ali" 1362 A.H.

5. <u>The Will</u>

1. I request my friends to pray for the forgiveness of my major and minor sins, intentional and by the way.

2. Because of my bad manners people have been hurt. I ask them to please forgive me. Allah will forgive them. I pray for their welfare and well being in the hereafter. Forgiveness carry virtue.

3. I forgive all others who have done wrong to me in the hope of forgiveness of my sins and mistakes.

4. I ask my friends in particular and Muslims in general to teach knowledge and education to their children as it is obligatory, either through books or through company of a learned scholar or shaikh. Do not ignore this request.

5. I ask the students not to be proud of their education. Its usefulness depends on company of a shaikh and ahlullāh.

6. My Madressah is special. I like it to continue. Training of manners and morals is given here and this will Insha-Allah prosper.

7. For the benefit of world and religion keep in mind the following:

1. Do not act under the influence of anger or sexual excitement. 2. Do not rush. 3. Do not act without advice. 4. Stop backbiting. 5. Do not talk too much, do not make too many friends secret knowers. 6. Do not eat unless hungry 7. Do not have sex without need for it. 8. Do not take loan as a habit. 9. Do not be extravagant. 10. Do not collect unnecessary things 11. Do not be harsh. Be patient and friendly 12. Do not show in food, dress and in everything. 13. Do not go to rich people or mix with them too much. 14. Dealings should be clean. This

is more important than prayers. 15. Be careful and exact in translating your thoughts. 16. Do not take medicine without Doctor's prescription. 17. Keep your tongue under control. 18. Be honest. Do not stick to your opinion. 19. Do not increase too much relationship. 20. Do not interfere in the worldly affairs of others.

8. Everyday recite Surah Yaseen or Qul Huwallah Ahad 3 times and send me the reward.

9. Do not put your heart in the world. Be prepared for death. Ask for forgiveness of sins in day and night. Be exempt from people's right.

10. Pray for death on Islam and consider it a great blessing.

11. Do not gather together for sending me benefaction. If by chance people gather then read Quran, give Sadaqae-Nafilah and pray for me. Do not treat like Tabarrukat my things.

6. Daily Routine of Benefaction. Whatever I recite daily I send its reward to the holy Prophet (Sal-am) all the Prophets, saints, good Muslims, ordinary Muslim men and women, living, dead or those yet to be born. Living people also receiv the reward. At the tomb I read Surah Ikhlas, twelve times, Al Hakumuthakathur, Iza zulzilat, Qul Yaayyohal Kafiroon, Qu Aoozu birabbil Falaq, Qul Aoozu birabbin Nas, Surah Mulk and Surah Yaseen. Place the back towards Qibla so as face the dead. Do not raise hands.

7. Distinguishing Leadership. Maulana Thanwi stands out a prominent figure in the Ummah among the Mujtahids, leaders of Shariah and Tariqah. He had all the virtual and real virtues, apparent and hidden deeds of the distinguished leadership. He was a learned scholar, Haji, Hafiz, Qari, Mujaddid, Qutbul Irshad, commentator of the Quran, Muhaddith, Faqeeh, Imam of Tasawwuf, lecturer, writer, etc. His publications became famous in his lifetime. He removed the excesses and short-

comings in all the five branches of the religion and established moderation in them as a Mujaddid and doctor of the soul.

In the present day troubles neither Muslim beliefs were right nor worship nor dealings, nor morals and many new sects arose, western education spread atheism. Local customs and "Rasm" were incorporated as religion. Dealings were full of usury, bribery and injustice in inheritance, lack of Hijaab, and way of life as in Christianity and Judaism. The satan, Iblis was ashamed of them. Leaders wanted postions. Sufi became people of the show. Religions and worldly institutions were amoral. The true meaning of Shariah, Sunnah and Tariqah was forgotten among the Muslims.

Look at the above and the propagation of faith by Mujaddid Thanwi how he single handed brought about the reform. His publications in all the branches of religion vouch for him being a Mujaddid (renovator of Islam). He stayed away from politics and worked whole heartedly for Islam. He stayed away from Tahreeke Khaleefah, partition of India, and worked for Islam.

I ask you to read his works and decide for yourself.

IV. Personality and Habits.

8. Features. Age 65 years, wheat-coloured, prominent face, equally cut hairs on the head, beard round full, whiteness or grayish colour prominent on head and beard, eye-brows meeting, double-bodied, medium length, face rounded, serious slow in movement, sajdah mark on forehead, eyes moving downwards, serious, strong, influential.

9. Life Style of the holy Prophet (Sal-am). For someone to revive the teachings of the Prophet (Sal-am) and for someone to be a Mujaddid it is suitable that all his life should follow "Laqad kana lakum fi Rasoolillahe uswatun hasanah" the prophet (sal-am). All his habits, dealings, morals, way of life, every foot-step should be on the straight path of following the

Sunnah. This is apparent in his real work of propagation of faith and training programme. Some examples are given from his Ashrafus Sawanih to show his life style. This has given a loving touch to his life.

10. Following the holy Prophet (Sal-am). One day I thought how much we talk about following the Sunnah and how much we actually follow. I examined myself for three days to see how much we follow as a matter of habit, how much after education and how much we miss. After this the road was clear.

After this examination he gave a sermon "Al-ghalibo littalib" which describes the deeds and teachings of the holy prophet (sal-am) and pointed out in chapter 8 of his book "Hayatul Muslimin"or Islamic Renaissance and said reading it will benefit the people.

It is good deeds, prosperity for the world and the hereafter and Allah has declared in Quran to love one who follows the Sunnah.

11. Disposition. He was simple. Shariah had become his habit. He was sensitive and did not like anything abnormal for himself or for others.

Crowd tired him. But did not like total loneliness either. When a task came he would like to do it and be free at heart again. Anybody who talked non-sense annoyed him. When free he would read Tasbih but not waste time.

When anything important came to mind he would write it down and do it when free. I want to keep myself available for Zikrullah when the opportunity arises. I do not keep anyone waiting for long nor want anyone to keep me in suspense. Do my work and inform me as soon as possible.

Small children please him very much. He used to joke with them and consider them pleasing things.

He did not keep precious things for his use. Simple and

essential things were his order.

He used to accept gifts but if it was expensive he give it free to someone or accept a cheap price for that. He preferred people to ask him what gift to give him. Money would be used in every occasion.

I do not want to keep things that I do not use. Unnecessary looking after, watching these, carrying them do not please me. Useless talk annoy me but jokes do not, especially when the speaker also considers them useless.

When I start something I do not feel happy until I finish it. Sometimes I write books all night long. I want to keep my heart free for Zikrullah and do not talk too much. Some people keep on talking and talking which I do not like (Ashrafus Sawanih).

Neither I do twisted talk now understand them, my brain works like that from childhood.

I understand what I understand and leave out too difficult things.

If somebody was careless or sloppy in some thing he was annoyed and told him about it. If somebody did not accept his mistake and went round about way, this changed my mood to that of anger.

He did not like too lengthy letters. He did not like more than one topic in a letter. He would prefer separate letters for different topics.

12. Habits. From childhood I remained neat and clean and did everything at its time and properly. I kept in mind not to annoy anyone and not to displease anyone. I used to examine my actions and deeds from the beginning.

I continued all my life the relationship I developed with friends and relations due to differences in ranks.

He used to go himself to the person concerned in case of special need, so that he may not have to discontinue whatever he was doing.

I do not take money in left hand and shoe in the right hand.

He used to tie one side of hankerchief to clean the nose. Too much food was burden on him. He said I could ask for more if I needed.

When I walk on the way I leave the better side for others and think of the same for animals.

He said walk together or behind a distance but not just behind.

I do not interfere in others job, if he wants to ask he can ask. But if I am too kind, I tell him politely.

Do not insist to feed someone without hunger.

When I am sick I appoint a Hakeem or doctor and follow his advice, and tell others to ask the Hakeem for any prescription or medicine they think I should take.

I save small blessings of Allah, pieces of papers, thread etc. and it gives me pleasure to be able to use them later on.

Large portions of what please me I do not discard small portions thereof. It frightens me.

I take loan from someone who could refuse not from someone who has my property or one who is going to recieve some money.

I don't borrow something from otners and if so, return it promptly after use. According to Hadith, the essence of morals is not to trouble anyone.

13. Etiquette of Accepting Gifts. I do not accept gift from a stranger in the first meeting. I say it depends on mutual love

and it takes time. I tell sincere friends not to give soon and in large amounts. I do not like to collect useless and unnecessary things.

If I ask for something, I pay for it, and tell him not to give if troublesome.

I do not give loan more than what I can give and spare.

If somebody deposits anything, I write down quantity, money, date, name, full address for my memory in the purse.

If I write anymore for my work I send them return envelopes.

14. Family Life

He had two wives and no children. He had two houses, I treat them equally in all matters. No body complained about it. Presents were divided into three equall halves, two to the wives and and one for himself for daily use and this sum was later divided into two for the two houses. It is very rare that they ask for more.

When I go to the house, I knock at the door and say Salam thinking some strange woman might be there, I am kind to them and listen to them carefully. If they are doing something in which I can participate, then I participate. I keep in mind their moral and actions reform. I keep my things separately. I keep a thing from where I take it and tell others the same. If a meal comes in pots and utensils from elsewhere, I return it promptly after use to avoid inconvenience.

After eating at home I say have it removed, I don't say remove it. I do not say directly to the maid.

I treated the relatives of two wives kindly and stayed at their houses one day each. After Asr I go to both houses for a whole.

I time the amount of time stayed in one house and stay equally in the other house. I do not talk of one house in the other house. Thanks to Allah they are friendly to each other.

No matter how much I like a guest to stay, I do not insist about staying, and tell him where he wished and where he felt comfortable.

15. Treatment of Servants. I pay salary to servants with respect. Put it in front of them. Do not throw over them.

When I have to go out with servant in the morning, I keep occupied in something until the servant is ready to go with me.

I do not ask too heavey a thing to be carried by servants and explain them fully what I want and let them explain to me what I want. I keep everyday life simple and brief.

I do most of my work myself and do not depend on servants or wife and do not have to wait for anyone. I like my freedom and theirs.

This is a simple thing but is the root of all good dealings, good way of life, and comfort and happiness that you are not a source of trouble to anybody. This is the outcome of all Tasawwuf and Sulook.

I write a book "Adabul Maashirat" for this purpose when I say it neglected by educated people. These little things make life happy. Unfortunately those have been taken away from our life and make it troublesome.

16. Childhood Activities. My religious interest developed in childhood. At the age of 12-13 when I was reading elementary books I used to pray at night "Tahajjud" and read recitals. Ladies used to say in winter, what is you age? Why are you doing so much struggle? I had this habit of Tahajjud from my earlier teacher Maulana Fateh Mohammed Sahib Rah..

I was fond of lecturing from childhood. When I went to buy

something and there was a mosque in the way or it was not time of prayer I used to go to the pulpit, give sermon and come out.

17. Rights and Dealings. I go to death or marriage occasions to people. At time of death I give lecture, if feasible, on the patience and for bearance of the occasion. At time of marriage I give lecture on the blessings of Nikah and against worldly ceremonies on the occasion.

At the time of visiting sick people, I read Quran and blow on them and pray for their health.

I reply letters every day. If somebody seeks advice, I give advice but do not mind if advice is not followed.

I do not go to ceremonies of death or marriage. If I know of this after going there, I get out of it, and do not care for the displeasure of the host. At a later date I talk about or give lecture against it.

If somebody invited for meals, he would accept it and especially of known persons.

He would advise against going to extremes in obtaining "Tabarrukat". He rarely asked for anything and would pay for it. He would ignore minor mistakes of his friends.

He would ignore or forgive if somebody tried to harm him or hurt him. People rebuked him and gave "fatwa" of "Kufr" but he said nothing. During political unrest papers wrote against him, threatened to kill him but he kept on preaching what he thought was right. He said I will sacrifice my life for it if necessary.

He did not publish his articles in newspapers. They were published in "An-Noor" for his Khanqah, published everv month from Molvi Shabeer Ahmad Sahib.

18. Time Conciousness. I want to make use of my time from the childhood and that is why so much work has been done. My teacher Shaikhul Hind Maulana Mahmood Hasan came to

thana Bhawan and I looked after him but when the time of writing came I said Hazrat I write at this time, if you permit I will come back again. He said go and write, don't waste your time. I did not feel like writing much and returned earlier. He was surprised. I said I take care of the time and wrote a few lines for punctuality.

I am nothing but I get angry over those who talk after Fajr. This is the time of Zikrullah. Do not waste it.

He said, do everything with discipline. It is helpful to you and to others too.

18. Self Criticism. He was always self-critical and watching out for his self and perpetually making progress. One may not know it but it takes "salik" to high progress. Such a man is called "Qalandar". He does not care so much for his superogatory prayers but looks out for his heart's activities. For instance any event took place soon his heart acted according to patience or thankfulness or servitude etc. This is a well-known hidden action which took him high up in the scale. These events take place all the time and all the time he is progressing and is superior to a person who does a lot of Nafl prayers but ignores his heart's actions. It is strange that people do not find fault with themselves. With the right mind sins are sins even virtues appear as sins. I do not trust my prayers, fastings and every action, even faith. Who would be more sincere than companions of the Prophet (Sal-am). There is a Hadith that 70 Badri companions doubted hypocrisy in them.

I am not a pious person but am not lousy in my reform. Every time I want to make progress. I am not content.

Once he used to say sermons a lot. He said I find any worthy of reform thing in me I say a sermon about it. Sermon "Al-Ghazab" (anger) is an example. This brings about the reform easily.

When someone rebukes me I do not mind. But when someone praises me I am stunned. It is Allah's forgiveness and covering up otherwise why praise me.

If a person has 99 vices and 1 virtue, I look at his virtue. Those who are my disciples if they have 99 virtues and 1 vice, I criticize the vice. I look at myself also and seek forgiveness.

By way of "Mamoolat" things came to me that were done by earlier saints and I am not starter but confident of its success.

I am short of deeds but am not careless about my reform. I am not content with my present situation. Salvation does not depend upon deeds but Allah's mercy but it is the right of Allah upon His servants to do good and to avoid evil. Therefore, I am very sorry for my shortcommings and always think of my reform.

I do not give sermon on requested topics. Whatever I need I say and it helps me as well as others.

19. <u>Respect for Religious Authorities</u>. I am not a Derwish like the Pirjis. I am a simple student. Ask me about the Qur'an and Hadith and this makes a real Derwish. Scholars are much needed as they are the backbone of religion. Scholars are more needed than Sufis otherwise no one would know the religious ordinances and limits. I love Derwishs more and respect Ulama more. Sufis are like elder brothers and Fuqaha are like father in respect. Allah also treats the Sufis like a younger son and Fuqaha like the elder son who is assigned most important jobs. Fuqaha have done a great service to Islam. They have derived rules and regulations and paved the way till the end of the world. Sufis and Fuqaha are the two wonderful groups of Islam.

In Fiqh, I try to find simple solution of our problems, because "Al-deeno ysrun" (religion is easy).

I hate worldliness in religion.

In trouble I follow simple rules to be thankful to Allah and not complicated rules which may lead to pride.

In my personal matters I do not give weight to my personal piety but to Shariah and consult others. Thanks to Allah, I keep Shariah above the intellect and intellect above the habits.

I give weight to normality and treat everyone according to his rank. When several books come I keep Hadith above, then Fiqh, then Tasawwuf, then other books. Similarly first Arabi, then Persian, then Urdu. I do not keep anything on top of Arabic books.

20. Special Features. He said that "salik" should bring out changes in his condition but gradually so. Not abruptly so that people may think he is a saint. Really it was not easy to recognize him.

Once he said to his deputy Khaja sahib it is not right to disclose one condition but I say this to you on the condition that you do not disclose it in my life. At first it was clear from Shariah that how did the Prophet (Sal-am) with the fear of Allah, knowledge of hereafter, so much fear in his heart talk and laugh with his companions how he sat with the wives. Do his household duties, how did he eat, how did he lie down but now it is clear intellectually that it is possible to combine the two.

I did not work hard in studies but respected and loved the teachers very much and thats how I got what I got.

Many people thought that he know in his heart what people wanted. He said no. Allah puts the things to talk in his heart and he talks without knowing anything else. People are satisfied.

Look at his kindness. He said I do not wish to see my enemy in trouble even. I do not consider myself superior to Muslims or even disbelievers in the life they might become good Muslims later on. I do not aspire for ranks in the hereafter. It would be a great mercy of Allah if I find a place where paradise

people put their shoes and this is because I can not bear the punishment of hell.

I hate the deeds not the doer.

Neither can we depend on knowledge, nor deeds, nor present situation all can change. It is worth worrying for. Do not be proud of your good situation, do not hate other's poor situation. Who knows you may fail later on and he may improve later on.

I do not find any virtue of knowledge or deeds in me. I am full of evil. Allah has kindly covered them up. If somebody praises me I am astonished, if somebody rebukes me I am not surprised. Secondly, he may not know the truth and is mistaken and forgiven. Thirdly, I have been praying for a long time, that O Allah! do not punish anyone because of me if I do not forgive anyone what would I gain from someone going to hell. But this does not include my property as they will take it.

21. Allah's Blessings. They were plenty and helpful and he was thankful for them. Look We helped you there and We helped you there. No voice comes and this is like this that We have been kind to you, We have helped you.

I wish my friends may not interfere in my treatment of people as this comes to be true later on by the virtues of my heart (Ashrafus Sawanih).

Thanks to Allah, I do not consider anyone my helper. I am all alone in the world except Allah. I am alone and my Allah is with me. People look at their servants, I don't. I do not want to make anyone my friend and don't care if somebody leaves me. I find myself alone in my life before death and no one to help me.

The easy tricks that Allah puts in my heart for self-reforms are due to people who care for them, nothing to do with me. Allah wants his servants to benefit so he is taking work from a

worthless person. What can mother boast that she feeds the baby but Allah has produced from flesh and blood milk. If she does not feed the baby it will dry away. If Shaikh does not speak nothing will come to him. How can he boast?

I have no knowledge, no virtue but belief of ignorance with which Allah helps. I am full of mistakes, Allah has taken people's reform work from me.

Allah has put the correct things in my mind by which people come out of darkness and see the way. If someone sees with his eyes he will see the way. If somebody does not lift his feet, goes backwards, or close the eyes what is the fault of light there. Allah says, "Haza basairo minnrabbikum wa hudanaw wa rahmat" where first thing is eyes, second thing is the way and the final thing is the stage.

I do not care if any body is pleased with me but Allah's pleasure is important. A Muslim should work for the pleasure of Allah and this is everything.

I look after myself more than others. I criticize myself. This is Allah's mercy.

Tasawwuf was dead for centuries. People were going in dark rooms whether the head is broken or the legs are broken. Now thanks to Allah, the way is clear. People want it the same way but how can reform stop? Allah's will is supreme. For centuries the way has been cleared. If there will be a need Allah will raise another Mujaddid. But in the fourteenth century a "pir" was needed like me.

22. <u>Shaikh's Blessings</u>. He was Mureed of Hazrat Shaikhul Arab wal Ajam Haji Shah Mohammed Imdadullah sahib Thanwi Muhajir Makki Rah. He was serving a large part of the Muslim world then. His Zikr produced a situation in his heart. People may not notice it but I felt it (Ashrafus Savanih).

He always said all his virtues were from Haji sahib. Look at

me before meeting him and after meeting him, a world of change. I was a student and teacher before and now but new ideas began to pour in now. This is all Shaikh's blessings.

When I was with Haji sahib I thought everybody should finish "Ziaul Quloob" Azkar and Ashghal. I once told him. He laughed. The chemist has lot of medicines and you use what you need. On a dinner table there are a lot of food, you eat what you like, not that you eat everything. I learnt this thing from Shaikh too.

Specially I learnt "Tauheed" from Shaikh whose result is servitude and he transferred it to Mureed's chest and he spread it East and West by his propagation of faith.

I am only angry for reform not far good. This is Haji sahib's blessing (Anfase Isa).

Once somebody was reading "Tarbiyyatur Salik" and people and Hazrat was moved and he said I am amazed. The answers are beyond my capabilities. You ask these questions to other Shaikhs then you will appreciate their worth. Thanks to Allah for centuries Tasawwuf has been preserved. This is Allah's blessings and Shaikh's blessings.

V. The Mujaddis's Meetings

23. A Glimpse. He was appointed by Allah to do the task of reform of his people. Hidden teaching and training was peculiar to him. He recognized the pulse of his followers.

When he talked about hidden situations he could fill their hearts with pleasure or seizure of soul. He went on normality and served people from hopelessness and pride. Some went to his Majlis with pride, he was emptied. Some went to his Majlis with hopelessness and he recieved glad teachings. When he wanted to empty the salik with evils and vices a scene of sorrow and grief was there. The people cried and felt sorry for

themselves. When he wanted to fill the person with the love of Allah he gave glad tidings one after the other. He kept his Mureed light and easy and busy in work. He used to save them from worries. He was so influencial that everybody used to think that he is describing their condition.

He used to weigh the feelings of people and put words in such a way that they could cry. This is the blessing of Allah, whom He gives.

24. Impressions. His impressions were powerful and ever lasting. He used to say, "If you want to be saint, Qutb, Ghaus go somewhere else, if you want to be a human being come here". It is difficult to be noble and human, sainthood comes in a day. Forget about mistakes. Did Hazrat get angry by one's losing Tahajjud, Azkar, recitals, etc.? If they were left with an excuse he never got angry.

But if someone talked against principle, talked thoughtless, leftout rights of others, dealings were lousy and uncoordinated or annoy someone, then Hazrat changed his mood, took care of him in strong language and did the reform. He used to say do not hurt anybody, and this in all Tasawwuf.

Two things were checked in disciples. In his actions and deeds he does not hurt anybody. He understands the objective so that his actions are coordinated.

First improve your dealings then every Muslim is a Dervish like the companies of the holy Prophet (Sal-am), every Muslim is a saint like the campanions, every Muslim is a lover like the companions, etc.

25. Mujaddid's Policy. May Allah increase the ranks of Hazrat. He has explained the objectives very clearly. He wanted to create the companion's spirit and did create to some extent. For the attainment of nobility and humanity he pointed towards soul's cleanliness, hidden progress and for worldly life

he pointed towards Shariah and Sunnah.

In his training were included Shariah's rules fulfillment, following the Sunnah of the holy Prophet (Sal-am), avoiding the self and satan and care for cleanliness of the apparent and the hidden - nothing else. If you get these you got everything.

Don't be decieved by the statement that Shariah and Tariqah are two different things

He said Allah told us the secret of this servitude in everyday life, do this, don't do that, we like this, we don't like this, this is Halal, this is Haram,this is clean, this is unclean. If you want my blessings my love then follow the holy Prophet (Sal-am), we will love you. What more do you want.

He said religious apparent is Shariah, its hidden is Tariqah, they both have their rules and regulations and we are required to follow both of them.

Along with these are rights of people, rights of parents, wife and children, relatives, friends, etc. - these are also obligatory. No matter how much you perform the Nawafils of Tasawwuf you cannot please Allah without these. By displeasing his servants you can't please Allah.

Once he explained all the stages of the hidden and Tariqah and explained the ways of the Derwishes and finally said the upshot is that obligatory deeds are fulfilled, all the rules and regulations of Allah are fulfilled, rights and duties of the people are fulfilled - if it is Derweshi then it is everything otherwise nothing.

During the above if situations arise then good, if not then no loss of the hereafter.

You learn humility, you obtain His pleasure by fulfilling his rights and duties, then you will get everything. But if you approach worship from the selfish way, the self keeps you away

from the objective, keeps you occupied in pleasures, the satan decieves you. When he finds you fixed on pleasures, away from the objectives, he is sure to decieve you whenever he wants and leave you of the world nor the religion.

It is the task of the Shaikh to protect you from satanic ways and keep you on the straight path of religion. Take the right path, worship simple and straight, obey the rules, situations are temporary, if He pleases He may give you but these are tempo.ary. Allah! Allah! self and satan opposed but this Muslim prayed anyway. Many oppositions come but he is praying he is trust worthy. In this world nobody can bow to Allah in prostration except a Muslim. No much or how much the opposition external and internal, he is there in prostration to his Maker. Look you have this prostration, don't look if you have pleasure or not. Following the rules will produce love one day soon. Because you obey Allah, follow the Prophet (Sal-am) love will come soon one day.

Some people asked for "Bait" or to be made "mureed", he wrote them his policy on the subject.

1. I am a dry student. I am devoid of Milad Shari Urs, Gyaurhween, Fatiha, Sama or Qawwali etc., and want to keep my friends on this way too.

2. I have no miracles nor "tasarruf" but inform others of Allah's and Rasool's ordinances.

3. I do not hide anything from my friends. I do not force anyone on anything. I am pleased with somebody following religion and displeased with someone against Islam.

4. I do not believe in giving trouble to anyone, even by words. I do not recommend anyone

5. Do not hurt anybody, either physical or property-wise or take anything without right or by virtue of respect, back-biting, put someone to worry, bad dealings or if any mistake happens

then do not be ashamed of an apology. He took this point seriously.

26. The Nature of Khanqah. Saints who established spiritual paths wanted self-reform according to the will of Allah and human being may become truly human being.

"Saliks" tell the hidden dirty tricks of their self and satan to the Shaikh and they tell the cure according to the person. To purify from vices and to bring them on to virtues. They suggest struggles, "Muraqabah", recitals, some they increase fear some they increase mercy and all of them have purification of self and pleasure of Allah. This was the true nature of Khanqah.

Gradually there came unworthy people and they could not distinguish right from wrong and obligatory from preferred. They knew not the difference between Sunnah and innovation (Bid'ah). People lost the need for Shariah and Sunnah.

Maulana Thanwi's Shaikh Hazrat Haji sahib was Imam, Mujtahid of Tasawwuf (Mysticism) he revived the dead Tasawwuf. He reformed all the paths and united them in one path. The purpose of all of them was to obey the perfect human being (Mohammad Sal-am) and seek Allah's pleasure and the source is the obligatory deeds. Struggles, Azkar, Ashghal are not the objects nor the Tariqah themselves. These are means to come on Tariqah and means of perfection. They are useful in the attainment of the objectives.

27. A Declaration. I say it publicly and explain the true nature of religion and clarify the principles and subsidiaries of Islam. This is urgently needed now. People are involved in thousands of misunderstandings and many robbers are against the way. We have to defeat them. They have defeated Allah's creatures. Allah give them guidance. Amen.

28. The Reform of Khanqah. For the training of the hidden as a means were developed some cures, the Khanqah people

thought them the objects. Worshipping Shaikh, worshipping tombs, chilla, muraqabah, dreams, miracles some non-Sunnah recitals was all that was in the Khanqah for centuries. He stopped them completely. What is a mixture of religion and non-religion you have given it the rank of obligatory, you do these "rasm" and consider them the highest achievement. Selfish situations you regard as spiritual situations. Miracles were talked about.

Hazrat stopped all the customs of Khanqah and revived them. We have situations, ranks, miracles but they have materialism. We have spiritualism and its progress depends upon following the Shariah and the straight path, the path of those whom you have favoured.

The ups and downs of Shariah and Tariqah were corrected, and Hazrat brought the salik to the Prophet (Sal-am). Where can you get a better training than there.

VI. The Revival of Series

29. The Revival. He stopped the innovations of the Shariah as well as Tariqah and revived for four series Chishtiyyah, Naqshbandiyyah, Suhavvvardiyah and Qadriyyah and explained Tariqah is Shariah and Sunnah, all opposed to them is non-sense. He used to do "Bait" in all the four series as did Hazrat Haji sahib Rah.

The purpose of all the series was to reform the people, struggles for the purification of self so that their heart's condition may be right, piety may develop which is the source of Allah's pleasure and relationship with Allah. The means employed were within the limits of Shariah and Sunnah which was the task of the Prophet (Sal-am). These are preserved in Hadith books. As time passed by people followed innovations and left the straight path. The Khanqah became a source of mischiefbut some truthful people survived in every series. The

people of different series were not coordinated and they begin to think that Shariah and Tariqah are two different things.

Our Hazrat was Mujaddid of this time. He explained the Tariqah, and made it subsidary to the following of Shariah. The false motions of superiority developed in the series were removed. He said Chishtiyyah and Naqshbandiyyah are different names, their reality is one, they are Allah's party and Allah's party is going to succeed. And the mind of some of one series is more like the other of other series. The Shaikh should find out the mind of his "mureed" and treat him accordingly.

Chishtiyyah is cleaning first "takhliyyah" and Naqshbandiyyah is enlightening first "tahhiyyah". Train the "mureed" on his mind. Khaja Moinuddin Chishti and Hazrat Bahauddin Naqshbandi are one, their object is one, only the training programme is different. One who insults any one of them will be devoid of the blessings of both of them.

30. <u>Training Programme</u>. He was Imam of Tasawwuf and Mujaddid of Tariqah. He made such training programme that every class of seeker could easily follow them and succeed by knowing the object.

He said I train in morals, deeds are corrected automatically. So he used to teach this fact to the seeker in the first instance.

He did not hurry in "Bait". One sided liking is not enough but by long sitting and lengthy correspondence mutual liking develops. Hand in hand does not do you good but sincere following the shaikh does you good.

He used to ask the purpose of "Bait" in the first instance and unless he has clear understanding he was not allowed to do "Bait".

Ask questions by letter not verbally.

After "Bait" read his "Qasdus Sabeel", "Bahishti Zewar" (English translation:Heavenly Ornaments) and lectures until understood.

The seeker was advised to examine his daily life and keep an eye on self how his desires work with people in good and evil, and what difficulty he faces in following Shariah and Sunnah.

He said a Muslim daily deals with Shariah, Sunnah and Tariqah: or rights, limits and protection of limits.

Rights as in Shariah.

Limits as in following Sunnah.

Protection of limits as in all of Tariqah.

These three fulfillments raises a Muslim to servitude.

The job of a Shaikh in Tariqah is to purify the self of the seeker. For this he suggests means. The seeker should tell his condition and follow him.

Those who want reform, I examine their minor weaknesses also and correct them. I do not ignore them or their mistakes. But for others, I do not look at their weakness, and look at their good points.

He used to meet everyone very politely and simply but no body could exceed the limit.

There were some basic principles understanding them cleared the path of Tariqah:

1. Keep religion above your world.

2. Keep Shariah above your intellect.

3. Do not be lazy in what is under your control, and do not worry about things beyond your control.

4. Salik should leave "tajweez" (choosing for himself) and

accept "tajweez" (choosing what Allah wants for him).

5. Situations should be considered good but not the object of Tareeqah.

6. Keep intellect above your habits, and Shariah above your intellect.

He was not much interested in dreams, if he thought any meaning he would tell it or be quiet about it.

He used to write his reply in the same letter so that the question and answer remain together and no confusion may result in understanding.

These letters (without names) were published monthly in "An-Noor". This was called "Tarbiyyatus Salik" which was later published as a book. This was a Mujaddid's way of training others. Before him a shaikh used to tell alone his disciple something and this teaching was from chest to chest.

For seeker's training he wrote "Aadabul Ma-ashirat", Safaii ma-amilaat", "Irshadul Hayem", "Huquuqul Islam" for humanizing them. He established chapter in "Hayatul Muslimeen", "Taleemuddin", "Bahishti Zewar" etc.

He gave sermons on way of life as in " Huqooqul Ma-asturat ", "Khairil Irshad fi Huqooqul Ibad ", "Hurumatul Hudood ", "Huqooqi Ahle Bait ", etc.

These relationships of obligatory things is a vast field, at each foot step there is apparent and hidden deeds and signs of humanity to look for.

Why neglect the things of importance. People's rights are more important than recitals. Leaving former would lead to punishment. Leaving later will do you no harm, it is " Mustahab ". Those who leave the important and do the unimportant are always failing in Tariqah you did the recital in the night. Light is coming in the heart. In the morning light is leaving, you do

not care about that. They consider recitals as signs of closeness but not rights of people, not to harm any body. What is said about it ?

Do you think the Prophets were raised to do what you consider un-important. Repent their being common is sign of their greatness and obligatory deeds are the objects. If you want to be human come here, if you want to be saint, Qutb, Ghaws go somewhere else.

He reformed every walk of life. He taught the theory of servitudes life, humanity and gave practical training in each branch.

Look my trainees are in government service, scholars, sufis, teahcers, doctors, engineers, businessmen, barristers, poor people, rich people - hold them fast and follow their example. They are all doing their work and nothing stops them from religion. How easy and practicable is your religion.

He used to examine his seekers with careful scrutiny. He used to check their mistakes. If somebody was careless he was reprimanded. If somebody misused a position of authority he was punished. He used to get angry on irresponsible talks and they were not left until they talked right.

He punished in various ways. Some he asked to leave the meeting. Some he stopped writing to him for a time. Some he stopped talking for a while. Some serious mistake went for loss of relationship. Some he fined a sum of money. He said when I punish somebody I pray for him and at that time I seek forgiveness of Allah from my sins. Everybody who was punished felt his anger and rebukes enlighten the heart despite the embarassment.

31. <u>Caution</u>. His political reforms were not for ordinary Shaikhs but those who have escaped Nafs (self) and who are in full control of protection of limits.

You will find Shariah and Tariqah in the meetings of Hazrat Thanwi not in a Khanqah. You will find it in his training in his sermons and table-talks. Fulfil the duties of every action in life, this is Shariah. Do it according to the holy Prophet's (sal-am) life example. This is Sunnah. Now your busy life is religious.

Time consciousness is taught here. This is in Quran. The Prophet (sal-am) has acted accordingly. Religious and worldly reform is dependant upon it. These are all for your happiness. Come out of ignorance, come out of darkness, and make religion your object, this is what you have been created for.

32. Some Statements of Training. Thanks to Allah, He has given me easy methods for the training of the hidden and the diagnosis is usually correct, whatever is diagnosed comes true and is beneficial.

He said we teach only humanity, some think sainthood is important but I consider humanity and manhood important. Look ablution is less important than prayers (Salah) but there is no Salah without ablution (Wudu). I make Wudu, our job is humility.

It is obligatory to be human not saint. If he is not human he will hurt and harm others. If he is not saint he will go to hell where them is harm to yourself not to others. Therefore, I try to make you a human being not saint. I object one Muslim harming other Muslim. Live within limits and you are free otherwise.

I do not look which reciter is in congregation and who is not but do take notice who is hurting others and who is not. One who wants to do "Bait" with me I suggest some books to read first and this is very useful. If somebody says he has read them, then I ask what changes did you bring about in yourself as a result of reading them. This is more beneficial than years of struggles. I put people to work from the first day. If you have worrv you will find the way. I put worry on the seeker.

I tell students not to be proud of education, its usefulness depends upon company of Ahlullah (siants) and their kindness towards you.

Those who are my disciples I want them to improve their morals. It is essential to improve your morals. People don't look for the improvement of their morals but become serious about recitals.

I prefer love over high opinion as the former lasts and the latter disappears soon.

Judge yourself according to this principle. When you look good in your eyes, you are bad in the eyes of Allah. By any virtue, by any educational qualification if you think you are beautiful, then you are really ugly.

Some people have no attraction for any saint. I have made a way for them also. This is Allah's way, no student can fail here. Learn the simple religion by reading "Bahishti Zewar" or from a teacher, and pray and fast simply. If you feel any disease in you cure it yourself according to your understanding and avoid the usual sins and repent from the rest. And pray Allah that I understand and cure the rest. If I can't understand, then reform me by Your mercy. This is enough for salvation. And this is all that is required.

The Tariqah has been clarified because of my frankness and rudeness. Every one knows the object and the way. I would have allowed everyone for deputyship but some religious or professional position is useful in Tariqah for the benefit of others.

Some people asked me what is meant by liking a Shariah. The sign of liking is that on any statement or action of Shariah the seeker may not develop any objection or doubt. If it does then he should tell himself that after all he is a human being and Allah can forgive his sins and do not oppose him in his heart.

Allah is Hakim (ruler) and Hakeem (full of mercy). As a ruler He can do what He wants. As a Hakeem He is kind and merciful, even if we don't understand his kindness. This saves me from a lot of trouble.

I have received hard and harsh conditions but have succeeded in the end. Thanks to Allah. A seeker has any amount of trouble, I have no problem in his cure and such tricks come to mind that he gets out of them easily, especially in the treatment of "waswasa".

33. The Training Book (Tarbiyyatus Salik). Human life is full of activities from self and devil and there are problems at every step, and they influence the apparent and the hidden deeds, even if you don't realize it in every day busy life.

Those who want to live sensibly, those who think of nobility of self, or those who learn religious knowledge and use them correctly in their daily dealings, or those who enter Tariqah and develop relationship, with a Shaikh they feel the danger of self and satan very much. These two reduce the greatness and love for religion which sometimes destroys the faith.

These people referred to Shaikh Mujaddid Thanwi for protection from Self and Satan and presented their "waswasa" for cure. They presented their problems in apparent and hidden deeds and asked for their solution and salvation. He sent them prescriptions which cured them and they were a satisfied self. These questions and answers were compiled together in a remarkable book, "Tarbiyyatus Salik" which was based on the situations of Ulema, Sufis. English-educated persons, businessmen and office workers, etc. For example :

Some wrote that despite being Muslim, they are worried in Allah's existence and the Hereafter. How to satisfy these? Some wrote that there were many doubts about Islam's truth. What to do? Some wrote the worrying things between truth and falsehood. Some wrote that prayer, recitals have a lot of other

thoughts. It becomes hard to complete the prayer. Some wrote at the time of prayer dirty ideas creep into the head. How to get rid of them?

Some wrote prayer is legal bowing and prostration. I don't even remember how many Raka'ah I prayed. How to control this? Some wrote ages have past praying Allah but no avail. They are not accepted. Some wrote we don't know if our worship is accepted. How to satisfy ourselves? Some wrote all our prayers are habitual, showy. What is the use of prayers like these? Some asked how to attain the soul of prayers. Some wrote, we treat others rudely. Is this pride? If so, what is the cure? Some wrote backbiting is hard to avoid. How to avoid this? Some wrote we are involved in evil eye. How to avoid this evil of world and the Hereafter? Some enquired about malice, some about the perils of tongue and how to escape them? Some found a lack of patience, thankfulness, humility, love and asked how to develop these. Some wrote about their family life, home problems, evils of dealing and way of life and asked for means of controlling them. Some wrote dirty stories and requirements of self, some wrote the carelessness of the events of the hereafter, some wrote total involvement in the worldly affairs and asked how to check these. Some informed of the lightning, good dreams etc. Some asked to obtain love of Allah and pleasure of Allah? Some asked the details of travels towards Allah and travel in Allah.

The Mujaddid replied to all of them and the cure was 100%. For centuries the way has been cleared. Tariqah is free from self and devil.

<u>Circumstances (Nature of Tariqah)</u>. A seeker asked what do we obtain from saints and what is the procedure?

Mujaddid's Reply. Some deeds are to do, both apparent and hidden and some deeds are to be avoided both apparent and hidden. In both kinds there are some theoritical and practical

mistakes. Shaikh tells you there cure. To follow the diagnosis and cure is the job of the "mureed" or seeker. And to assist this they prescribe some recitals. This explains the object and its procedure both.

He replied to a seeker that thanks to Allah we know the object which is Allah's pleasure. Now is Tareeq's knowledge and practice. So Tareeq is one following of rules and regulations, apparent and hidden and two things help it, one Zikr as much as possible (recital), and two company of the saints or Shaikh as much as possible. If that is not possible then stories of saints. Two things are harmful in Tareeq, sins and wasting time in useless things.One thing is conditional for success: information of circumstances. Now it depends on you how long you take.

Circumstances. Now I think Allah in my heart and this makes me very pleased. The question is with my short comings in deeds could this be a blessing from Allah or my self has cooked up this story?

Mujaddid's Reply. Existence of both possibilities in the heart is very good sign. Faith is between fear and hope (Hadith). Congratulations!

Circumstances. I am getting away from prayers. Once or twice I miss the prayer time.

Mujaddid's Reply. At first it is difficult, gradually it becomes easy to pray on time. Fix a fine when you miss a prayer, a fine not too small and not too big. And pray Nafl (optional) prayers every time this happen.

Circumstances. A seeker wrote I wish I may not have doubts.

Mujaddid's Reply. You may wish tomorrow that you may not have fever.

It was written earlier that without intention coming of doubts is harmless.

Circumstances. One seeker said I am frightened of death although this is the source of meeting Allah. Sufis love death.

Mujaddid's Reply. Non-sense, some Sufis fear death. This is due to weakness of heart. Some Sufis are not frightened and this is a gift from Allah and strength of heart contributes to it.

The good results are not to be obtained on doing too much but according to strength. Six Raka-ah of a sick and weak person are equal to 600 Raka-ah of a strong person, for example. Allah rewards according to one's strength.

Circumstances. I have poor strength and can't do anything.

Mujaddid's Reply. What ever you can do combined with sadness of not doing much will not let you down.

Circumstances. I am trying for something but I can't get it. I want Zikr of Allah in my heart so that I can't forget Him even if I try to do so and passage of other than Allah in my heart becomes impossible.

Mujaddid's Reply. Even I do not have this. In the case I shall not be free but without control.

Circumstances. I fear death.

Mujaddid's Reply. Lady Aisha says in Hadith, we all used to fear death, and the holy Prophet (Sal-am) did not rebuff it is obvious. This is not bad.

Circumstances. A seeker wrote he has been having bad dreams for one & a half (1½) months and wrote one such dreams and the last dream.

Mujaddid's Reply. Dreams are not influencial things no matter how bad they are. This is no fault of yours and no weakness nor any hidden disease requiring cure.

Circumstances. A student wrote when God has given you qualification how can you ignore them and consider yourself

devoid of them and humbler than others and less in rank.

Mujaddid's Reply. You may consider yourself more perfect but not better or acceptable to Allah and do not consider others rejected and away from Allah's mercy. May be he has a good deed which is better than all your deeds or you have an evil worst than all his evils or those may happen in the future. Keep the possibilities in mind and this will be a cure of pride.

Circumstances. A seeker wrote despite repeatedly thinking of prayers, my prayer has lot of other thought (waswasa).

Mujaddid's Reply. A person is responsible for what is within his limits, and he is responsible for not bringing an idea (other than Salah) and if some idea comes change it and turn to Salah towards an acceptable thing. Such as towards Allah, Allah is watching me, I am standing in front of Allah and giving account of my deeds, this is my last Salah and may be I die now. Kabah is in front of me and light is coming from it towards me, the better I pray more light will come, think of the words of Salah along with their meanings or think of your Shaikh. Gradually perfection will result, if not, no harm done.

Circumstances. A rich man has atheistic ideas. He described them in detail and said I value your intelect highly, if you say that Allah`s presence can be explained intelectually, then I will not bother to know them and believe you.

Mujaddid`s Reply. By God. Allah`s existence is proven by much intelectual reasoning that any great philosopher can be ignored or silenced and there is no doubt about that.

Circumstances. I am suffering from a disease for sometime and that is sometimes I find no trace of other ideas (Waswasa) in the heart but sometimes so much so that even an atheist may not have such notions. I feel like committing suicide to clean myself of the dirty person I am. Therefore, please help me.

Mujaddid's Reply. I will surely pray for you but this is not a bad thing. The companies of the holy Prophet (Sal-am) used to get such ideas that they would rather burn to death than say it and the Prophet (Sal-am) said this was sign of faith. If you are not going to be pleased about them, don't be sad.

Circumstances. On the tongue there is Zikrullah and nothing in the heart. Thanks to Allah, there is no effect on the deeds. But if appears that heart is devoid of love.

Mujaddid's Reply. Which love you are worrying about: love by belief or physical love. If latter, there is no harm done. If former there is no grief over its loss. You are sad, it means it is there. He wrote the situation is not as it ought to be. The reply was it will be a day of mourning when you think the situation is as it ought to be the prophets said we could not worship you as we ought to have done. This is their situation and this is excellent.

Circumstances. At the moment of evil eye it comes to me what good is a sin that has no benefit for me.

Mujaddid's Reply. Quite useful and beneficial thought and deed.

Circumstances. A seeker said he likes to watch beautiful woman. He was asked whether it is in his control or beyond control. He said within control but to escape it appears difficult.

Mujaddid's Reply. What difficulty? Does it stop your breath or cause any disease or trouble?

Circumstances. A seeker wrote he is very soft and kind. He can't refuce anyone and this leads to deeds against the Shariah.

Mujaddid's Reply. Being difficult doesn't mean it is beyond your control. Do it where according to Shariah and not otherwise even if it hurts. Have patience.

Circumstances. I fulfill the recitals but heart is the same.

Mujaddid's Reply. It is a blessing that you get to eat twice with energy and strength as usual even if there is no increase.

Circumstances. Whatever recitals I do is a matter of habit.

Mujaddid`s Reply. Is the habit of a good thing not a blessing?

Circumstances. A student wrote of his worries and evil eye that he wanted to see every beautiful thing so much so that he casts his eye down and they get up to see it as it is beyond control. Please give a simple cure.

Mujaddid`s Reply. Read carefully. You are rewarded on things beyond your control but not on sins which are under your control nor is a prayer for them. Their is able praying that that man may eat this thing and may not eat that things you need courage to stop it. Suppose your elder is there will you do it then? If you can do it still, you are hopeless. If then you do it willingly and it is all your fault and all with in your control.

Circumstances. After Salah and recital it come to me that you can`t be saint, just do the obligatory things as Salvation is on mercy.

Mujaddid`s Reply. Think that deeds are not only for salvation but Allah`s right on this servents, and salvation is a blessing in itself.

Circumstances. I have ill thoughts.

Mujaddid`s Reply. Sit down somewhere alone and think that Allah has forbidden ill thoughts against anyone. How will

you bear His punishment? Now repent and pray that Allah may clean your heart and ask for forgiveness and raising of ranks for the other person. Do it three times a day and if it doesn't, go meet the person and apologize him and ask him to pray for you that it disappears.

Circumstances. I have a disease, when someone hurts me I do not sit until I take the revenge.

Mujaddid's Reply. Not sitting is not sin, it is a trouble which goes by struggle and is rewarding. It is thus good. By struggling a few times it becomes habit and trouble goes.

Circumstances. I do not consider myself greater than anybody but do not want to be insulted or humiliated by anything. I do not wear dirty clothes that those who may see me will consider inferior.

Mujaddid's Reply. Shariah orders the same. It does not suit a Muslim to humiliate himself. This is the usual thing. In extreme cases he considers humiliation more dear than respect. But this is beyond control. Do not wish for it. If it happens do not try to remove it.

Circumstances. Some body wrote that I read many recitals but I do not give a raise in salary despite good work. What to do?

Mujaddid's Reply. In all situations within control do the things with prayers and in cases no situation arises then prayers alone, and if still unsuccesful then patience. More than that I do not know.

Circumstances. I "Mureed" wrote I do not find pleasure in Salah, recitals or reading Quran or worldly affairs in that I do not have time.

Mujaddid's Reply. Do however you do even imperfect. This is how perfection comes one day. If someone with a bad hand

writing stops writing and practising he would never learn the good way. Don't leave imperfect deeds. To strenghten foundation you do not worry for beauty of the house but fill in everything. Similarly in perfect deeds are foundation for perfect building. With more struggle there is more reward. Mere reading books doesn't help. Proper understanding and correct orientations is needed on whom Allah has His mercy.

Circumstances. A person wrote I do not find full pleasure in Salah but yes in Zikr.

Mujaddid's Reply. Zikr is one-sided and Salah has many aspects therefore there is no peace. Pray like this : keep your attention towards one side. At the time of Qiyam do not think of Qaumah and so on. Have full concentration in a "ruku" or part of prayer. There will be peace because no body will disturb you until Salam but Zikr can be broken any time by any body. I tried this method myself and it works.

Circumstances. A person wrote I am concerned about the marriage of my daughters. If with beard they are very poor. If well-to-do, then no beard. Several relations have been turned away because of that. Everybody says beard is very difficult.

Mujaddid's Reply. It is really difficult. I think that full religiousness is not to be found in bearded people. One shaves the beard, one is irreligious in other ways so what will you do with beard alone. Look at two things: (1) no doubt in Islamic believes. (2) respectful of elders and saints, and kind hearted to fulfill his duties and with some wealth. Then with increasing relationship no matter his beard will also grow.

34. The Deputies. A complete list of Deputies was published in the life time of the Mujaddid. He divided his Khalifa into two categories::

(1) Majazeene Bait wa Talqeen (2) Majazeen Talqeen c/o company. Many of them have passed away, only a few are still living.

35. The Shajarah.

A complete list of the Saintly love upto the Holy Prophet (Sal-am).

It is a good thing to read and to have the family tree ["Shajarah"] of your preceptor or Shaikh. This helps to develop a special relationship, affection and love for the preceptors of the Tariqah and the holy Prophet (Sal-am). This has, therefore, been in the practices of saints and their disciples of Islam. Reading after Fajr (morning prayer) or even once a week is good enough, after which recite Surah Al-Ikhlas three times and pray Allah to bless their souls This will strengthem your own soul and faith and so will a similar recitation of Surah Al-Ikhlas and following prayer for your relatives and Muslim ancestors. This is an obligatory right of love which they appreciate and like, and which will be helpful to you as well in your salvation and in seeking Allah's pleasure.

The SHAJARAH

1. The Prophet Muhammad (Sallallahu alaihe wa sallam).
2. Hazrat Ali.
3. Shaikh Hasan Basari.
4. Khajah Abdul Wahid bin Zaid.
5. Fudhail ibne Ayadh.
6. Ibrahim Adham.
7. Huzaifah Mar-ashi.
8. Bu Hubairah.
9. Mamshad Alavi.
10. Abu Ishaq Shami.

11. Abu Ahmad Chishti.
12. Bu- Mohammed.
13. Abu Yusuf.
14. Maudood Chishti
15. Sharif Zandani
16. Uthman
17. Moinuddin.
18. Qutbuddin.
19. Fariduddin Shakar-Ganj.
20. Alauddin Sabir.
21. Shamshuddin Turk.
22. Jalaluddin.
23. Ahmad Abdul Haq.
24. Ahmad Arif
25. Shaikh Mohammad.
26. Abdul Quddus.
27. Jalaluddin Farooqui
28. Nizamuddin
29. Bu Saeed.
30. Muhibullah.
31. Shah Mohammed.
32. Muhammadi.
33. Azuddin.
34. Abdul Hadi.

35. Abdul Bari.

36. Haji Abdur Raheem.

37. Noor Mohammed.

38. Haji Imdadullah.

39. Mujaddid Ashraf Ali Thanwi.

40. Dr. M Abdul Hari Arefi.

41. Mohammad Abdullah, Ph,D.

42. Syed Imam Al - Mahdi (to come now, Insha-Allah).

VII. The Mujaddid's Standard of Knowledge.

35. The Mujadid's Contribution. He was the present day Mujaddid, Mujtahid, and he realized the increasing sickness among Muslims in all walks of life and he diagnosed the reason for increasing apathy towards religion and then spent all his life towards Muslim prosperity and reform. Allah helped him and from all corners of the country Muslim awakening was apparent. Now came the Islamic literature in Urdu, previously they were in Persian and Arabic.

The Muajddid's books are in Tafsir, Ahadith, Fiqh, and Tasawwuf and Malfoozat and sermons in thousands are available. The critics realized that he was Mujaddid, Mujatahid and Hujjatallah fil Ardh. For centuries his works remain in force and valid.

There is no Muslim religious field in which he has not written and he said that all essential work has been done. For centuries the way has been paved. Future generation will benefit from my publications, Malfoozat (table talks) and sermons. These are the blessings of my Shaikh Hazrat Haji Imddadullah sahib Rah.

Some Special Publications. He has published nearly 1000

books and all of them are important and useful in various respects which are described below. They shall serve to give essential religious knowledge. Some books should be studied by a teacher lesson by lesson. Some should be read in the beginning : the four volumes of Ashrafus Sawanih.

This book deals with the life history of the Mujaddid but especially Vol. 2 is his missionary (tablighi) work and guidance for the people, just as he wrote Tafseere Bayanul Quran and Kaleede Mathnavi in Urdu, and Takashuf, Bawadirun Nawadir in Urdu, he also wrote many books in simpler language for Muslim children and ladies.

An illustrious example is Bahishti Zewar and Bahishti Gawhar (Heavenly Ornaments in English, Saeed International (Regd.), E-9 Jangpura Extension, New Delhi 110014, India) in which he has summarized Quran and Hadith. In every day Muslim life there is nothing which is not described there. This is like a complete encyclopoedia of Islam. There was no other book which deals with the requirements of ladies in Urdu in such a nice way. It deals with beliefs, faith, worship, dealings, way of life, morals, etc., as well as useful advices, household craft, prayers and "taweez" for many diseases, etc. The details will be clear on reading the book in Urdu or English.

Besides these voluminous books, there are other smaller books in Urdu which you should study. I shall present later on a number of books especially written for acquiring the essential knowledge of Shariah and Tariqah by reading which everybody can reform his or her life according to Sunnah and escape from all evils. In his life time, some elders published extracts from his teachings which are especially useful, namely, Anfase Isa, Kamalate Ashrafia, Ar-Rafiq, Ashraful Masail, etc. He himself published a work like that called Bawadirun Nawadir. In his last meeting with Allama Syed Sulaiman Nadvi he told the Allama to publish extracts from his works. He was sure of the authenticity of his works and being published by an Allama like

Sulaiman this would be even more useful. He has 2½ years with his Shaikh and this was a polite way of asking him to think and do his own reform this way.

Maulana Abdul Bari sahib Rah. (deputy of Maulana Thanwi) published such extracts : Tajdeede Deene Kamil, Tajdeede Taleem wa Tableegh, Tajdeede Maashiyyat, etc. I wish this would have been the policy of other learned deputies as well to publish extracts of their Shaikh and point out towards his books along with their publications. His sermons would have bear simplified and explained. His "Malfoozat" (table talk) likewise treated so that light would have come to all the aspects of life and good change would have resulted. These topics include guidance in all walks of life and answer to questions of Islam is there.

Wrongs of faith and beliefs, wrongs of worship, "Rasm" local customs and evils of innovation, un-Islamic way of life, morals with selfishness are all treated very well in these books.

<u>Concerning Tafseere Bayanul Quran</u>. Once he said the entire work is from Allah and I wrote what was revealed to me except one or two places which I have marked. This commentary was written with open heart. Its value will be recognized by those who read some 20 commentaries. At hard places where difference of opinion happens, the issue has been solved by adding a few words in paranthesis. This is blessing of Allah.

<u>Nashrut Teeb</u> which is a brief but complete book on Sunnah (of the holy Prophet Sal-am) said where it will be read will be blessed all the way

<u>Taleemud Deen</u> which includes beliefs, worship, dealings, way of life, morals and Tasawwuf from Quran and Hadith is a complete work in itself for someone to study.

<u>Statement concerning Hayatul Muslemin.</u> I feel strongly in my heart that this book may bring about my salvation. I

consider this my life's work and life's achievement. People do not appreciate it because it is in Urdu. Those who teach Hadith may appreciate it. By addition of a word or two many difficult problems have been solved. This gives a list of deeds for bringing about Islamic renaissance, Muslim revival and awakening. I used to write and then make it easier, sometimes several times. Somebody praised Bahishti Zewar for being easy. He said it has "Masail" (Fiqh) which is easy to make easy. Here is explanation of Hadith which solves all the problems. If somebody has doubt he should read it carefully and all the worries will be gone. I thought to read it once but left it because of crowd. It has cure of all that Muslims are suffering from now.

Al-Yamma fis Sam. A student asked in a letter the recital by which worship may increase and sins may go away. He replied worship and sins are both within your control in which recital has nothing to do. Now the procedure. The procedure for something in your control is nothing but to use your control or means. To make it easy you need struggle, which is opposition of self. By practising it, it become easy. I wrote everything. Now Shaikh has two functions : (1) Diagnosis of the diseases and (2) Some means of struggles to cure the disease.

It was Ramadhan when I wrote Qasdus Sabeel and it gave me much pleasure. Take these books for study and you will be guided: e.g. Qasdus Sabeel, Taleemuddin, Tarbiyyatus Salik, etc.

More Important Books in Urdu.

۱ تفسیر بیان القرآن (۱۲ جلد) ۲ مسائل السلوک ۳ اعلاء السنن (۱۸ جلد) ۴ نشر الطیب فی ذکر النبی الحبیب صلی اللہ علیہ وسلم

4. Merajun Nabi with Miladun Nabi (Sal-am) by M. Abdullah, Ph.D. (Saeed International Regd.).

۵ ۔ زاد السعید فی الصلوات علی النبی الوحید صلی اللہ علیہ وسلم ۶ ۔ تعدیل حقوق الوالدین ۷ ۔ امداد الفتوی ۔

8. Islamic Renaissance. Adam Publishers, Delhi, (in press)

۸- حیاۃ المسلمین ۹- صیانۃ المسلمین ۱۰ اغلاط العوام ۱۱- صفائی معاملات ۱۲- جزاء الاعمال

12. The Fruit of Your Deeds, translated by M. Abdullah, Ph.D. in Heavenly Ornaments (Saeed International Regd.)

اصلاح الرسوم ۱۴- اصلاح انقلاب ۱۵- حقوق الاسلام

15. Islamic Rights and Duties by M. Abdullah, Ph.D. in Heavenly Ornaments (Saeed Internaitonal Regd.).

۱۶- آداب المعاشرت

16. Islamic Social Behaviour, translated by M.Abdullah, Ph.D. in Heavenly Ornaments (Saeed International Regd.).

۱۷- فروع الایمان ۱۸- کسیری اثبات التقدیر۔ ۱۹- لاتبابات المصنده۔

Scientific and Logical Background ofIslam by M. Abdullah, Ph.D., in Heavenly Ornaments (Saeed International Regd.).

۲۰- تعلیم الدین ۲۱- المصالح العقلیہ ۲۲- حفظ الایمان ۲۳- شوق وطن

۲۴- التکشف عن مہمات التصوف ۲۵- التشرف بمعرفۃ احادیث التصوف ۲۶- السنۃ الجلیہ فی الچشتیہ العلیہ

Munajate Maqbool, translated by M. Abdullah, Ph.D.

۲۷- کلید مثنوی معنوی ۲۸- مناجات مقبول تربیت السالک ۳۰- احکام التجلی

۳۱- الحطب الماثورہ ۳۲- موائد العوائد ۳۳ - بوادر النوادر وغیرہ وغیرہ

Some Books on Malfoozat

۱- ملفوظات حسن العزیز، ۴ جلد ۲- افادات یومیہ، ۷ جلد ۳- کمالات اشرفیہ ۴- احوال الاصلاح، کلمۃ الحق وغیرہ۔

Ashrafun Nisab

For ordinary people (who are not scholars) he has prescribed a syllabus of books to read in Urdu (with some English translation) to enable every one to get the essential knowledge of Islam for worldly and religious prosperity and for escaping

the punishment in the hereafter. Please studv them in the order given:

۱۔ بہشت زیور و بہشتی گوہر ۲۔ حقوق الاسلام ۳۔ فروع الایمان

English Translation available — ۴۔ جزاء الاعمال ۵۔ صفائی معاملات

also in English — ۶۔ اصلاح الرسوم ۷۔ تعلیم الدین ۸۔ حیوۃ المسلمین

also in English — ۹۔ آداب المعاشرت ۱۰۔ قیامت نامہ، شاہ رفیع الدین صاحب

also in English

۱۱۔ تبلیغ دین ۱۲۔ نشر الطیب ۱۳۔ قصد السبیل

also in English — ۱۴۔ شوق وطن

۱۵۔ الانتباہات المفیدہ

also in English

۱۶۔ تسہیل المواعظ کے وعظ جس قدر مل سکیں۔

also in English

Nisabe Tasawwuf

The following books will tell the reader the evils of self and devil and their hidden influences on him. Please study them in the order given: also in English

۱۔ آداب المعاشرات ۲۔ معمولات خانقاہ ۳۔ حجۃ للمتعلمین حصہ اول ۴۔ تعلیم الدین حصہ اول و دوم۔

۵۔ التکشف حصہ اول ۶۔ فروع الایمان ۷۔ نزہۃ البساتین ۸۔ وعظ راحت القلوب

۹۔ تبلیغ دین ۱۰۔ جہاد اکبر ۱۱ قصد السبیل ۱۲۔ بقیہ تعلیم الدین ۱۳۔ التکشف حصہ دوم و سوم

۱۴۔ مسائل السلوک ۱۵۔ کلید مثنوی دفتر ششم ۱۶۔ تربیت السالک تمام ۱۷۔ عوارف

یا اسکا ترجمہ ۱۸۔ الدر المنضود ۱۹۔ ترجمہ آداب العبودیہ ۲۰۔ ترجمہ تنبیہ المغترین ۲۱۔ اکمال الشیم

۲۲ رفع الضیق ۲۳۔ اصول الوصول ۲۴۔ الانتباہ لاہل الاصطفا۔

It is better to study this with a teacher.

My books will spread despite efforts to the contrary. This is what is happening now.

36. Golden Advice. Someone may not be my mureed but he takes my book, studies them, he will also succeed. If a seeker

has no likemen for any Shaikh but follows Quran and Sunnah and prays for his success and cure to Allah will also succeed.

37. A Review of Mujaddid's Knowledge by Syed Sulaiman Nadvi

A brief review can not possibly summarize all his qualifications and virtues of his knowledge. He is translator of Quran, Its recitor, its commentator, explanator of its rules and regulations, replier of its doubts. He is Muhaddith (authority on Hadith), explanator of Hadith. He is Faqih (Jurisprudent), replied to thousands of Fiqh problems, solved new questions, giver of Fatwa about new thnigs. He gave sermons, compiler of Sunnah sermons. He was lecturer, hundreds of his lectures and sermons have been published. He was Sufi, clarified the secrets of Tariqah. He stopped fighting between Shariah and Tariqah and made them one. In his Majlis religion, knowledge, wisdom were taught : These are in book form in Malfoozatr, preserved for the posterity. He was Shaikh with thousands of Mureeds who presented their circumstances and received Mujaddid's reply to their satisfaction. The compilation is Tarbiyyatus Salik. He wrote several books on saints and auliya. He clarified Chishtiyyah and explained its policies. His deputies wrote several extracts of his work, which is separate. He was a reformer, he corrected innovations, wrote several books on purification of customs and modernism. He was a doctor of the Ummah. He wrote Hayatul Muslemin (Islamic Renaissance, Adam publishers,). Every religious need was fulfilled.

His books spread throughout India and were translated in English, Bengali, Gujrati and Sindhi: (and Hindi).

He has published nearly 1000 books. This century's Mujaddid special features included writing, press, publication, etc. These are his miracles. His published pages exceed his life days. Other people with this miracle are Imam Jareer Tabri, Hafiz Khatib

Baghdadi, Imam Razi, Hafiz Ibne Jozi, Hafiz Suyuti. In India such men are Maulana Abul Hasanat, Abdul Hai Farangi Mahli, Nawab Siddiq Hasan Khan, and the last of them Maulana Mujaddid Ashraf Ali Thanwi.

Classification of Publications. Most of his publications are in Urdu prose. The following are in Arabic:

۱۔ سبق الایات فی نسق الآیات ۲۔ انوار الوجود ۳۔ التجلی العظیم ۴۔ حواشی بیان القرآن ۵۔ تصویر المقطعات
۶۔ التلخیصات ۷۔ العشر ۸۔ الحطب الماثورہ ۹۔ وجون المشاخیی
۱۰۔ سبع سپارہ ۱۱۔ زیادات ۱۲۔ جامع الاثار ۱۳۔ تائید الحقیقۃ

The following are in Persian:

مثنوی زیر و بم ۲۔ تعلیقات فارسی ۳۔ عقائد باقی کالج۔

The following are in peotry: Some other poems.

The following types are in prose: ۱۔ مثنوی زیر و بم۔

Reformatory, Fiqh, two or four on curriculum books, sciences of Quran, sciences of Hadith, Kalam, beliefs, Fiqh, Fatawa, Sulook and Tasawwuf. Service to Quran. He saw Hazrat Ibne Abbas Rah. in his dream and since then his Quranic interests increased. The holy Prophet (Sal-am) had prayed for Ibne Abbas Rah. Allahumma Allimhul Kital (O Allah! teach him Quran).

He was Hafiz, Qari (disciple of Qari Abdur Rahman of Panipat). He pronounced words correctly and naturally.

1. Tajweed or Recitation of Quran. He wrote the following books on this subject:

(1) Jamalul Quran: All the rules and regulations of correct pronuncation are described.

(2) Tajweedul Quran. A brief poetry book for children on Quranic recitation.

(3) Rafil Khalaf fi Hukmil Auqaf. The differences among Qaris is discussed and explained.

(4) Wujoohul Mathnavi. Differences are discussed and rules are discribed.

(5) Tansheetut Taba' fi ijrais Saba'. The seven recitations are discussed.

(6) Ziadat ala Kutubir Rawayat. Less known citations are discussed.

(7) Zanabat lema fir Rawayat, Appendix to book (6).

(8) Yadgar Haqqul Quran. A summary of book (2).

(9) Mutashibihatul Quran litaraweeh. Similar places in Quran discussed.

(10) Adabul Quran, Mistakes rectified.

2. Translation and Commentary.

(1) Translation - Simple, easy, accurate, correct language, free of doubts, explanatory words in paranthesis, are its peculiarities. A great service to Islam.

(2) Tafseere Bayanul Qur'an. This is a complete Quranic commentary in 12 volumes, completed in 2½ years with the follwing features : simple, accurate, correct language, under "Faidah" the correct interpretation in agreement with the earlier ones, doubts removed, Fiqh and grammar discussed, keeping in front all the commentaries one is preferred with reasons, mostly dependant upon Aaloosi Baghdadi Hanafi's Roohul Ma-ani written in the middle of 13th century which gives summaries of earlier commentators and their researches ir one, as well as Sufi interpretations and points of Tasawwuf.

The Tafseer was written for Ulema (scholars) as well as general public.

(3). The translations of Shah Abdul Qadir sahib Rah. and Shah Rafiuddin sahib Rah. were quite sufficient but later on Sir Syed Ahmad Khan and Deputy Nazir Ahmed published translations that were misleading and wrong and contrary to earlier commentaries. He wrote a correction to their works and called it "Islahe Tarjumae Dehlvia"

(4) "Islahe Tarjumae Hairat" was written as a correction to Mirza Hairat is translation which was probably done by somebody else as Hairat knew no Arabic. At first he objected to Nazir Ahmad's translation. Later he examined his own translation which was corrected by Maulana Thanwi.

(5) "At-Taqseer fit Tafsir ". Some people wrote margins of Quran with their political ideas which was corrcted in this book.

(6) "Al-Hadi lil Hairan fi Wadi Tafsilil Bayan ". A person wrote in several volumes "Tafseelil Bayan fi Maqasidil Quran". He was from Lahore. He asked Maulana Thanwi to correct his work and he corrected in above book.

(7) " Taqrir badil Banat fi Tafsire badil Ayat " was notes on commentary written by certain ladies of Maulana Thanwi's family who read translation of Quran from him. It was never published.

(8) " Rafil Naba fi Nafil Ma " describes the commentary of the verse describing the advantages of heaven. This is in reply to a question.

(9) " Ahsanul Athath ..." is another book on three verses of Surah Baqarah.

(10) " Aamale Qurani " describes medical properties of certain verses tried by saints.

(11) " Khawase Furqani " also " Aathare Tibyani " to stop illegal Taweez Gandey and being people close to Quran and Hadith.

3. Sciences of Quran.

Discussions on this subject are to be found in his other publications, sermons, malfoozat, etc, but the following are note worthy.

(1) Sabaqul Ghayat fi Nasqsil Ayat ". This 156 pages book written in 2½ months deals with the connexions between verses and chapters of Quran from the beginning to the end of Quran. It is based on Imam Razi's Tafsire Kabir and Mufti Abul Saeed Baghdadi's (died 951 A.H.) book as in the preface. Maulana Thanwi's additions are there also as " Qalal Miskeen". This shows his Quranic interest.

In commentary Al Bayan also connexions are purposefully dealt with.

(2) " Ashraful Bayan lema fi uloomil Hadith wal Quran " is derived from several sermons by a devotee. If done in detail several parts could have been made.

(3) " Dabayilil Quran ala Masailin Na'man ". He was very much interested in Fiqh of Imamal Azam Abu Hanifah Rah. It was assigned to Mufti Mohammed Shafi Rah. to complete it who completed it in 4 volumes after his death.

Maulana Abdul Bari Sahib Rah. used to say when any Fiqh discussion took place and Maulana pointed out the Fiqh Hanafi connexion everybody was surprised for throwing light on the issue. He used to praise Mufti Sahib for writing exactly as he heard Maulana's lectures.

(4) " Tasweeril Muqattat ". This is briefly discussed in Tafseere Baidhawi. It has been simplified in Arabic and described in detail here.

(5) " Masailus Sulook ". Commentary of the verses of Quran from which tasawwuf is derived.

(6) " Taeedul Haqiqah ". As above Maulana Nadvi saw a

manuscript in Bhawalpur which was expanded by Maulana.

4. Uloomul Hadith.

He was probably Hafizul Hadith as evidenced by his lectures and publications and thousands of pages in which are mentioned numerous Hadith, interpretations, solution of their difficult meanings, their points, and all lectures with references of Hadith and Hadith books, etc.

His publications on Fiqh, Fatawa, rules and regulations are all based on Hadith. References to Hadith and their reasoning in support of a claim are all evidences.

He compiled all the Hadith on Tasawwuf in full detail. This was not done by others. Abdullah binul Mubarak (deseased 181 A.H.) compiled a book " Kitabuz Zuhd War Raqaq " but this is not available. It is assumed that this would have been like Ibne Abid Dunya's work on ill effects of the world.

The traditions usually used by Sufis are weak and even wrong so the people ofHadith formed an opinion that Tasawwuf is not proven by Ahadith of the holy Prophet (Sal-am), and for centuries this objection was held true. To disprove this Imam Ibne Abi Hamzai Undulusi (died 699 A.H.) wrote Bahjatun Nufoos from Sahih Bukhari in which he pointed out towards Sulook and Tasawwuf as well. Maulana Thanwi wrote two books : Haqiqatut Tariqah and At-Tasharruf in this respect.

(1). "Haqiqatut Tariqah." This was written in 1327 A.H. In this 330 Ahadith are mentioned in Tasawwuf in ten chapters : morals, Ahwal, Ashghal, teachings, signs, virtues, habits, customs, rules, statements, reform, etc. Educated people should read it.

(2) "At-Tasharruf". This work is in four parts and discusses the Hadith from Tasawwuf and their authenticity. In Part I mostly Imam Ghazali's Ahyaul Uloom is discussed and some other sources are mentioned, written in 1341 A.H. In part II

first chapter of Mathnavi Maulana Roomi and Kaleede Mathnavi according to traditions, especially from Al-Maqasidul Hasanah by Imam Sakhavi and was written in 1349 A.H. Part III and IV is from Hafiz Allama Suyuti's Jameae Sagheer, rules and regulations of Sulook. Part III is from Ahadith according to letter A and was completed in 1350 A.H. and Part IV is from B-Z and completed in Muharram 1353 A.H.

(3) "Jameul Athar". Some fanatic Ahle-Hadith objected that Imam Abu Hanifah's Fiqh has very few Hadith to support them. This is not supported by Muhaddithin and Shawafeh although Imam Mohammed's Muatta and Athar Qadhi Abu Yusuf's Al-Athar and Masnade Abi Hanifah by Khawarizni and Imam Tahavi were used to reply others. This was not adequate. So Maulana Mohammed bin Ali Zaheer Ahsan Shawq wrote "Atharus Sunan" in 2 volumes, the second volume published in 1221 A.H. Maulana Anwar Kashmiri wrote a poem in its praise. The author died and left his work imcomplete.

(4) "Ahyas Sunan". Maulana Thanwi wrote a work on Fiqh but unfortunately the manuscript was lost.

(5) "Jameul Athar". It was again revised but only upto Kibus Salah.

(6) "Tabeul Athar". This was an appendix to Jameul Athar.

(7). Revival of "Ahyaus Sunan". Maulana Mohammad Hasan sahib Sambhali was appointed to help Maulana Thanwi who worked upto Kitabul Hajj. Two volumes were published and Maulana Zafar Ahmad Thanwi was appointed to do the job.

(8) "Al-Istidrak." Worked by Maulana Zafar Ahmad Thanwi and based on Ahyaus Sunan.

(9) "Aylaus Sunan". This is the new name for Ahyaus Sunan and is a compilation of Hanafi Ahadith. It was published in 18 volumes in Arabic.

(10) "Al-Khutabul Mathoora". The sermons of the holy Prophet (Sal-am) and Khulafae Rashedin were compiled and re-arranged for mosques in Islam. This was to avoid other sermons opposed to the idea.

(11) "Khutbatul Ahkam". 50 sermons are arranged here in which Quran, Hadith, Athar were compiled in beliefs, deeds, morals etc.

(12) "Munajate Maqbool". This is a brief compilation of prayers from Quran and Hadith for the general Muslim people. This is shorter and more useful than "Hisne Haseen" and "Hizbe Azam" of Mulla Ali Qari. Now available in English translated by Maulana M. Abdullah, Ph.D.

5. Uloomul Fiqh.

He served Fiqh and Fatawa for nearly 60 years. His teacher Maulana Mohammad Yaqoob sahib Rah. asked him to write fatawa while he was still a student. He replied to thousands of Masail and wrote many fatawa in smaller volumes. His voluminious work was "Imdadul Fatawa" and its "Tatimma". He wrote "Hawadithul Fatawa on new and modern problems which can not be found in older books of fatawa.

"Bahishti Zewar", now translated in English by Mr. Saroha and Maulana M. Abdullah, Ph.D. specially for ladies, but also useful for men, gives a complete knowledge of Islam.

"Tarjeehur Rajeh". This was the practice of companions of the Prophet (Sal-am), his followers and their followers. Any mistake pointed out by others was corrected and rewritten in Fiqh.

"Fatawa Ashrafia" in 3 Volumes on Fiqh.

"Bahishti Gauhar" for men, Friday, Eidain, congregation rules and regulations.

He also wrote on Hijab (Purdah), interest, bank, cinema,

film, radio and other problems, sometimes repeatedly.

6. Ilme Kalam.

Several books were written on Ilme Kalam, beliefs, monotheism and modern problems and translated by others. Islam and Scinece was a translation of Allama Jasari's "Al-Husoonul Hameedia" written in the time of Sultan Abdul Hameed Khan in Syria. This work is authentic. It has been corrected and translated in English by Maulana M. Abdullah, Ph.D. and published as "Darwin and Evolution from the Point of View of a Muslim Scientist" by Dini Book Depot, 4160 Urdu Bazar, Jama Masjid, Delhi 6, India.

"Al-Masahihul Aqliyya lil Ahkamin Naqhiyyah" in three Volumes deals with the intellectual reasoning behind Salah, Zakah (Vol.I), fasting, eidain, sadqae fitr, Qurbani, Hajj, Nikah, divorce, slavery (Vol.II), and buying and selling, dealings, hudood obligation, punishment of tomb, etc. (Vol.IV).

"Al-Intibahatul Mufeedah" useful for modern educated people. Now translated into English : The Scientific and Logical Background of Islam by M. Abdullah, Ph.D., Dini Book Depot, Delhi.

"Ashraful Jawab" is a similar reply from Sermons and malfoozat.

7. Ilme Sulook and Tasawwuf.

This is the name for the soul of Shariah in which sincerity of faith and actions of heart are discussed. Some of the earlier books by Sufis are : Risalae Qaisheria by Imam Qaisheri, Quwwatul Quloob by Abu Talib Makki, Al-Lama' by Abun Nasr bin Ali Siraj Al-Toosi, Kitabus Sidq by Abu Saeed Khazzaz, Futoohul Ghaib by Shaikh Suhrawardy, Naneetatut Talibeen by Shaikh Abdul Qadir Jeelani. Among later Sufis are books by Imam Sha'rani. In India jog was deceiving true Tasawwuf.

The real thing, sincerity in religion, asking for Allah's pleasure, coming close, deeds and morals of heart, stages (muqamat), cleanliness of heart and acquiring of virtues was forgotten. Maulana Thanwi's efforts brought it close to the original aim and objectives again and he wrote so much and said so much that darkness was removed and light brought to the subject for future generations to come.

The ignorant Sufis said that Shariah and Tariqah are two different things and this influenced the general public and even some specialists. The Maulana derived the principles of Tariqah from Quran and Hadith and wrote several books described earlier some of them are Takashuf, Masailus Sulook, Tasharruf, etc.

Especially Mathnavi Maulana Roomi, if misunderstood, could lead to trouble. The elders of the Khanqah were fond of it, particularly Haji Imdadullah sahib Rah. He used to teach special people. He asked Maulana Ahmed Hasan Kahpuri sahib Rah. to write an explanatory margin to it, which was published. It can be said that a better explanation was not written after Maulana Bahrul Uloom's explanation of the Mathnavi.

Maulana Thanwi wrote a "Kaleede Mathnavi" which deals with rules and regulations of Sulook, teachings of Tariqah, support from Quran and Hadith for the Mathnavi that even a beginner can benefit from it.

He wrote a work "Irfane Hafiz" in such a nice way that all thorns were separated from this flower. It was very succesful too.

Tarbiyyatus Slaik is a book of 1272 pages, the like of which has never been written before.

Malfoozat of the saints were written in the past. Those of Khawja Moinuddin Chishty Rah., Qutbuddin Bakhtiar Kaki Rah., Nizamuddin Dehlvi Rah., etc. but they were very short.

Maulana Thanwi's malfoozat were written in some 60 volumes and many magazines, and each one was examined by him before publication. They contain stories of saints, serious jokes, Quran and Hadith, Fiqh, Sulook, elder's stories, guidance for seekers, points of morality, self-purification, etc. These satisfy the mind and the heart both.

8. Reformations.

His reformatory books were many. He reformed children, ladies, student, men, scholars, meetings, madressas, Khanqah, customs of death and marriage, and every day life of Muslims. Any where you look, there are reformrs.

In this connexion, his sermons are very important. In the past Hazrat Abdul Qadir Jeelani's few sermons are available and that's all. Maulana Thanwi's sermons were written while they were delivered from city to city and shown to Maulana and published, Muslim's benefitted from them. These contained Islamic rules and regulations, stoppage of innovations, facts and figures, interesting topics etc.

Normally lecturers used to talk about Islamic worship, but Maulana also talked about morals, dealings, practical daily life as well in his sermon. He kept this in mind in his training of Sulook and Tariqah as well, which was forgotten for centuries.

Hayatul Muslemin (Islamic Renaissance, now published in English translation by M. Abdullah, Ph.D., Adam Publishers, Delhi) is a complete programme based on Quran and Hadith and tried several times to simplify it. He said he considers this book as a mercy of Allah for his salvation.

Other books like this are Islahur Rusoom, Safai Mamlat, Islahe ummat, Islahe Ihqilabe Ummat. They all want Muslim reform of morality, way of life, collective life and the straight path is opened which is the guidance. (Ma-athire Hakimul Ummat, Karachi).

38. Public Lectures. He used to read Khubae Mathoora first, then a verse from Quran or Hadith and then explain it for hours. Sometimes to a crowd of several thousands. Among the listeners were all sorts of people, scholars, sufis, friends and foes, special and ordinary public, English educated, judges, barristers, businessmen, office workers, city people, villagers, old, young, children. His lecture was so sweet that every body used to think he is describing my situation.

When he addressed Ulema then he would mention learned points but even the general public used to enjoy it. When he addressed Sufis he mentioned difficult facts but gradually simplified them for the general public. He used to look at the hearts of people and bring their objectives and doubts, and reply them. He used to put Shariah above the intellect and briefly and in detail, with stories, poems, etc. convey the message in the hearts of people. English educated people and innovators (Biddati) both understood him and followed his advice.

He said I do not lecture on topics proposed by others nor investigate the situation of people, but depend on Allah and begin. Allah puts in my heart what to say and I say it, hoping that the people need it. Some people call it Clairvaynce but it is not. I simply intend that I say what is useful to them and Allah knows everything. This is a blessing from Allah.

He used to say that I don't give lectures on appointed topics but what ever comes to my heart from Allah at the time I speak. You read his sermons and see how deep look he has casted in every branch of religion and reformed them and renovated them. He has very ably told the wrongs of them. For instance Western philosophy was creating atheism and bringing them away from Islamic principles. They were creating doubts about the hereafter. Muslims were oriented towards more or less in worship. Innovations and customs were included in religion. In rules of Shariah and Sunnah doubts were created.

Similarly in dealings Allah's limits were broken. For selfish reasons every Haram was made Halal and vice versa. This ruined the business life and the household life. Muslim way of life was westernized and nobility disappeared. Morals were gone. Physical pleasure ruined the life. Mutual dealings were full of hypocricy, show, deceit, and the like. He reformed these vices in his sermons. I have reminded a few things so that you examine your life and take full advantage of his reforms. More than 350 of his lectures are published and some have been written and not published as well. He said I am not responsible for publications in my name after my death.

His lectures produced the understanding of religion, firmed the beliefs, removed atheism, cleared doubts, removed devils etc. Sometimes he would say I can swear by Allah if you hold fast the rope of Allah, you will again prosper and rule the whole world. Sometimes he would say if we are confident and sure of holding to truth and Islam, we shall succeed. Concerning good morals he would say Allah's mercy is such a thing that people have left their kingdoms. Habit of a good moral is better than the world and what is in it. Sometimes he would say listen to me, preserve my lectures, may be a time will come when nobody will be there to tell you these things and these things will be sufficient for your guidance. Sometimes he would say this love of Allah you will get by going to Ahlullah (saints) and by following them. Thus follow Shariah, do recitals (Allah, Allah) and sometimes go to saints and in their absence read the books they tell you to read. You will become Allah's lover and beloved. No need to be "Mureed", just follow them which is the soul of being mureed. This is all the secret, I proclaim.

English educated people ask what is the connexion between religion and progress. They have seen non-Muslims have also witnessed for centuries Muslims were religious and they made progress. As they left their religion they went down. The companions of the Prophet (Sal-am) did not depend on their

efforts but they depended on Allah's victory and mercy and this was their greatest weapon. By the pleasure of Allah and by unity you will be successful again. Muslim unity is also important.

Lets consider sins. In the first place leave all small, big sins that you can. Secondly, consider sin a sin and Haram (forbidden). Before you go to bed examine all the day's sins and repent especially those concerning income. Say Allah I am sorry. Please forgive me and help me avoid sins. This way at the time of death you will have only one day's sins unrepented from instead of months and years of sins.

There are sins of two types, one which you can leave easily and presents no problem in leaving such as wearing silk for men, shaving beard etc. The other type is difficult like Haram employment, usury, ladies and purdah, etc., leave them gradually. Every night repent from them and ask Allah's forgiveness. Even if unsuccessful, you will be sinner for a day. Repentance wipes out earlier sins. This is not a teaching of sin but of avoiding sin and an easy way for this has been made.

In one sermon he said don't be hopeless of Allah's mercy. Be sincere in your efforts and continue working He will reward you according to your hopes. Don't worry about the past and the future. If you think of past just repent again and forget about it. Don't worry about the future also. Hope for the best. Salvation takes place on small things but punishment takes place on bigger things. What if you consider a big thing as a small thing.

In one sermon he said the programme which removes the curtain from the heart includes the following : (1) reading Islamic books especially Heavenly Ornaments, (2) asking rules and regulations from scholars, (3) going to saints (ahlullah), if not then (4) reading their stories and statements (malfoozat), (5) saying Zikrullah a little bit, these will clean your heart of the

vices and talk to yourself as follows : you have to leave this world one day. Death is coming. The wealth and property will leave you have. Wife and children will leave you. Allah will deal with you. If you have more good deeds you will be forgiven. If you have more bad deeds you will be sent to Hell which is unbearable. Think of your end and do something about it now. This life is very precious. After death you will say give me a chance I will do good deeds but of no use then. Therefore, consider this life worthwhile and work for your salvation now.

Some of his sermons that are based on the following topics:

1. Seerah of the Prophet (Sal-am) : An-Noor, Al-Haboor, Mooradul Farsakhi.

2. Preference of the Hereafter : Nafiul Haraj, Al-bab, Tarjeehul Akhirah.

3. Tasawwuf : Awwalul Aamal, Al-Ghadhab, Akhiral Aamal.

4. Religious Knowledge : Miftahul Khair, Talabul Ilm, Fadhlul Azeem.

5. Tabligh : Adabut Tabligh, Dawah ilallah (propagation of faith).

6. Customs : Tijarate Akhirat, Al-Baqi, Adhalul Tahiliyya.

7. Way of Life : Huqooqul Bait, Huqooqul Maashirat, Manaza'atul Hava.

8. Hidden Training : Rahatul Quloob.

9. Islamic Civilization : Takmeelul Islam, Al-Izzat, Millate Ibrahim.

10. Worship : Al-Ibadah, Khairul Hayat, Alfazul Quran.

11. Beliefs : Tariqun Najat, Shartal Imam, Atharul Ibadah.

12. Dealings : Asbabul Fitnah, Asbabul Ghaflah, Khairul

Irshad.

13. Women : Islahun Nisa, Tafseeluzikr, Al-Iffah.

14. Shariah : Al-Ittifaq, Al-Mubah, Islamut Tahqeeq.

15. Hereafter : As sooqo liahlish Shauq, Shauqil Liqa, Rajaul Liqa.

All these sermons (and others) need to be translated in Arabic and English now.

VIII. Some Special Topics.

39. Islamic Renaissance. There are 5 parts of religion. First is belief in which Muslims did not bring about a change. Some ideas reached innovation. Correction to this change has made them against true Ulema. Some modern educated people have even thought of a change in true meaning which brought them the Fatwa of Kufr (atheism). This they called prejudice. But if you are honest you will agree with the Fatwa of Kufr.

Second part is worship. Some left Salah, some left fasting. Some left Nikah and divorce rules and kept women without marriage or after divorce. This is the change have which is bad.

Remaining parts are dealings, way of life, morals where most of the changes have taken place. They thought it not religion but worldly matter and prepared their own programme of action in opposition to Allah's rules and regulations. They oppose the true Ulema. Your one surprised is what respects he is Ummati of the Prophet (Sal-am) that he makes this claim.

Muslims, what are you waiting for? Death is coming for sure but what can you do then?

This is the time about which the holy Prophet (Sal-am) said general public is like camel, you won't find anyone worthy of a ride. Otherwise his time was good.

40. Way of Life. The general public think that beliefs and

worship are Islam, ulema also regard dealings as part of tne religion and Mashaikh also regard morals as part of Islam but most neglected is the fifthpart way of life. This causes Muslim ınity which intellectuals need to learn.

Allah says "O you who believe when you are asked to give way you give way, and when you are asked to stand up then stand up. Don't enter other people's homes without permission. How much people's comfort is considered. When eating together do not eat two dates at a time unless you asked the permission of other guests." This is a small thing but is bad manners and is therefore forbidden. One who eats raw onion or garlic stay away from the crowd. Guest may not stay too long with the host that he is tired of him.

Don't humiliate others. If somebody is eating you eat and do not withdraw your hands because may be he has to eat and also withdraws his hands. Some people don't like to accept anything in a crowd or give in a crowd. Don't embarrass them.

Once Jabir Rah. went to the Prophet's (Sal-am) house and knocked. He asked "Who is he" He said, I. He did not like it. Be precise so as other person understands. Hazrat Anas Rah. said no one was more dear to the companions than the prophet (Sal-am) but they did not stand for him, because he did not like it. Don't insist in service.

If two people are intentionally sitting together don't go and sit in between them except by permission. Don't do a thing others don't like. When sneezing the prophet (Sal-am) used to cover his nose with cloth or hand to make less noise. Don't raise your voice too much. Hazrat Jabir Rad. said when we used to come to the prophet (Sal-am) we used to sit where we found place.

According to Hazrat Abbas Rad., Hazrat Anas Rad., and Hazrat Saeed binul Musaiyb Rad. it is narrated don't sit too much near a patient except that whose sitting pleases him.

Hazrat Ibne Abbas Rad. gave the same reason for Friday bath. In the beginning of Islam most poor labourers used to work hard and perspiration smell came from their clothes, so Friday bath was made compulsory, later on it was made Sunnah. Don't wear smelly clothes. The prophet (Sal-am) rose from the bed slowly, wore his shoes quietly, opened the door quietly, and went out quietly on the right of Bara-at as Aisha Rad. was sleeping.

In Sahih Muslim, there is a Hadith, some people were guests of the prophet (Sal-am) who used to come down after Isha and lie down. The prophet (Sal-am) used to come late. He used to say salam so quietly that if people were sleep they would not get up, if they were awake they would listen and reply. Similarly don't say to someone eating or teaching which means if somebody is doing something necessary, don't attract his attention elsewhere.

Do not hurt, trouble, embarrass, worry others. The Prophet (Sal-am) forced the companion to correct behaviour if done wrong. A companion brought some gift and entered the prophet's (Sal-am) house without permission and salam. He asked him to go out and come back with permission and salam. In belief, worship if you do wrong you harm yourself which is less bad than hurting others in way of life. In Surah Furqan way of life is preceded with beliefs and Salah for some reason. Two women were described to the prophet (Sal-am). One prayed lot of Nafl but harmed her neighbours. Other did not harm her neighbours but prayed less. He called the former of hell and latter of paradise.

41. Taqlid and Ijtehad. Taqlid means we follow the Hadith of the holy Prophet (Sal-am) on the commentary given by Imam al-Azam Abu Hanifah because he is the top in the knowledge of Hadith and Fiqh which nobody can deny. The whole Muslim nation recognizes him as Faqiul Ummah. How can this be "shirk" in prophethood? The object is Hadith and Imam Abu

Hanifah is a source in its understanding. One who claims to act on Hadith without a source follows his own (poor) intellect. One who follows an Imam follows the understanding of his intellect and piety. Surely the followers of the companions and their followers were better in knowledge of Hadith, piety, fear of Allah, religious mindedness than others. Whose following the Hadith is more perfect?

They say we present a Hadith and you don't follow it because Abu Hanifah says to the contrary. This shows you don't follow the Hadith but Imam sahib. The reply is this. Where there is difference of opinion, there are different Hadith. If we don't follow your Hadith, we follow another Hadith, which you don't follow. The same objection applies to you also. If depends on a person's taste to consider a Hadith superior to another. One is superior according to you and another is superior according to Imam sahib and we follow the taste of Imam sahib. How can you say we follow Hadith and you don't? This is prejudice. If following Hadith means following all the Hadith then you also don't do that because of differences, and we are followers of Hadith as well.

Another thing, Masails from Quran and Hadith are few, most of them are from Ijtehad. Ahle Hadith also give Fatwa from Hanafi books (or that of another Imam). Then in most Masail you are also Muqallid. In other words to do Taqlid is alright, to take its name is shirk and illegal. If they say we use Ahadith all the time, we will ask them questions in dealings, marriage, nusookh, shafa, rahin and ask them to reply from Sahih Hadith. They can't. Either they will follow an Imam or say there is no reply. The latter is wrong because Allah has said to have completed His religion. Then they have to follow Qiyas. A Qiyas which is contrary to principles of Shariah, without foundation in Hadith is illegal. This is not that Qiyas mentined in Hadith.

42. <u>Wisdom of Durood Sharif</u>. The Prophet (Sal-am) has

been very kind to his Ummah (followers). He propagated the religion, thought of ways of improvement, prayed all night long for them, felt sorry for their ills. He was kind and source of kindness as well. There is no one like him. We should pray for him. On occasions we must pray for him. This is what good nature demands of us.

He was beloved of Allah and Allah wants to bless him. If you make this request it will surely be granted and it will be a source of closeness for the beggar.

Durood Sharif is also an indication of servitude to Allah, that he also needs His blessings.

Durood is a special blessing for the Prophet (Sal-am) in which no other is partner. Don't look at wealth of others, look at this special feature of the Prophet. Nobody shares these words as Syedna wa Maulana in Durood.

Some people have strong influence of Tauheed (monotheism). Somebody saw the Prophet (Sal-am) in his dream and said please forgive me the love of Allah does not keep me close to you. He said love of Allah is also my love as I am the source. Similar thing happened to an Ansari lady while awake with the Prophet (Sal-am). The more Durood Sharif is recited, the closer you get to Allah.

Don't recite Durood Sharif to tell the buyer niceness of the clothes, or night watch-man for keeping awake, or a big person is coming and to tell others to stand up. These are Makroohe Tahremi or Haram. It should be done according to Shrariah.

43. Visiting the Prophet's Tomb (Sal-am).

According to Hazrat Ibne Umar (in Daraqtani) the Prophet (Sal-am) said one who visits my tomb is essential on him my intercession. In Tibrani the Prophet (Sal-am) said one who came to visit me, without any other need, it is his right that I be his intercessor on the Day of Judgement.

I have written a "salam" for this occasion in Urdu which is given below:

سلام ازڈاکٹر محمد عبداللہ طالب

زائرو عرض کرو تم مرے آقا کو سلام
میری جانب سے میرے قبلہ و کعبہ کو سلام

حسن جسکا ہے مرے حسن تصور سے حسیں
والہانہ مرا اس حسن سراپا کو سلام

جنکی تعلیم سے پاتے ہیں شفا دل کے مریض
پیکر علم و عمل، رشک مسیحا کو سلام

جس طرف سے بھی وہ گذرے ہیں جہاں بھی جب بھی
اس گلی کوچے کو وادی بطحٰی کو سلام

سب کے احسان و انعام ہیں اس عاصی پر
جملہ احباب شہنشاہ مدینہ کو سلام

میرے محبوب نے دیکھا ہے محبت سے جنھیں
سلسلے وار بزرگوں کو ائمہ کو سلام

قرب صوری بھی عطا کر میرے اللہ مجھے
میری جاں اہل حرم اہل مدینہ کو سلام

کیا عجب ہے کہ بہت جلد ہی طالب پہنچے
ہدیہ قلب لئے جان تمنا کو سلام

(وصل اللہ علی النبی)

حسن اخلاق نبی کا یہ ہے اک گلدستہ
کیا عجب اس کی مہک باغ جناں تک پہنچے۔

عارفی آستاں جنکا ہے مقام محمود
کاش یہ ہدیہ اخلاص وہاں تک پہنچے۔

44. <u>Vision of the Prophet (Sal-am) in Dream</u>. It is a great consolation to see the Prophet (Sal-am) in dream for someone who has not seem him in life. This is a gift from Allah, you don't earn it. But reciting Durood Sharif and following the Sunnah help. Thousands have did with this wish. Seeing without obedience is not much. Not seeing with obedience is great as in the case of Ovais Qarni Rah.

According to Abu Hurairah Rah., who saw me in dreams actually saw me, because satan can not appear in my shape (Bukhari, Muslim).

According to Abu Qatadah Rad. the Prophet (Sal-am) said whosoever saw me in dreams actually saw me (Bukhari, Muslim). If it is different from what we know of the prophet (Sal-am) then it is the fault of the mirror (man dreaming) or it is a likening of the face and it need not to be exact (Razni, Noori).

According to Abu Hurairah Rah. who would see me in lream will also see me in life and satan can not be my face Bukhari, Muslim). He will die on faith. He will be closer to the 'rophet (Sal-am) in the meaning. If the Prophet (Sal-am) said omething which is according to Shariah, it is emphatic on him ɔ do so, if not then fault of the dreamer.

45. <u>Night of Qadr and Ascension</u>.

An important event in Ramadhan is right of Qadr in the odd nights of the last ten days or at least in 27th night at least. Pray, read Quran, do Zikrullah, read prayers from Munajate Maqbool (now translated into English). Pray some part of the night, if not all of it.

There is difference of opinion in moon. Could this mean two Qadr nights, on 27 and both. No, off course not- there is no day and night in Heaven. This division is below.

Concerning ascension (Mercy) Allah has described one night. He took Mohammed (Sal-am) from Mecca to Jerusalem and does not say about Heavens. This is because there is no day and night on Heaven. This does not mean He did not take him uı

You pray Qadr according to date of your city and don't worry. Allah will reward you on your dates. This is not difficult for Allah.

46. <u>Gradual Reform.</u>

Hazrat Wahab Rah. asked Hazrat Jabir about Qabeela Bani

Thaqif. He said they say we will not pay Zakah and will not fight Jihad. The Prophet (Sal-am) when these become Muslims they will pay Zakah and have Jihad. No need to argue with them. Accept the "Bait" as they say now. (Abu Daood). Gradual reform is the practice of some saints as supported by above.

47. "Waswasa" is the work of the Devil.

Hazrat Ibne Abbas Rad. says we said to the Prophet (Sal-am) sometimes we have such evil ideas (Waswasa) that we prefer to burn and die than say it. He said congratulations it is confined to this much (Abu Daood). Do not be sad over evil ideas. Be happy, Satan can't see you glad, he will quit. It saves from bigger apparent and hidden sins. When you are happy your attention is diverted from evil ideas and they will be gone.

48. Propagation of faith and deed is Essential.

In one sermon the Mujaddid said why don't you consider evil the bad deeds? Why do you make good (records with them)? The prophet (Sal-am)said whoever sees evil deeds let him remove it by his hands, or tongue or his heart. Why don't we put a stop to them. You are as happy with them as with those with perfect faith. As if Allah has allowed you to waive sins and ignore them.

Ordering towards good in certain of Allah's orders. Special ordering is on everyone. And public ordering is for Ulema and for others to provide their expenses for the sermon. Parents, husband, masters should order their younger ones.

Stopping the evil is obligatory for obligatory deeds and preferred for preferred deeds. If you are not powerful enough then consider it bad from your heart. Otherwise with tongue, otherwise with hand. Rules of Tableegh (propagation) are as follows:

1. You must have full knowledge of Shariah about the deeds you are to say.

2. Be sincere. Consider the person advised superior to yourself at the moment.

3. Be kind.

4. Do not wait for the results. Consider Tableegh as the objective.

5. Sermon should be general. Do not address anyone by name.

6. The lecturer may teach the orders of Allah alone.

It is sad that we don't preach our friends, wife and children when we see something wrong about them. Allah has ordered these in the Quran.

49. Nature of "Tawassul"

Tawassul means closeness. Closeness comes from Shaikh in general so obtain his Waseelah. Waseelah means praying to Allah that you may accept my prayers because of this or that saint. Ibne Taymyya opposes it for dead persons. We don't follow him. Stay away from extremes.

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IX. Table Talks or "Malfoozat"

The Mujaddids Malfoozat are contained in some 60 volumes. A selection of Malfoozat from "Ma-Atherie Hakimal Ummat" follows:-

(1) Shariah and Tariqah. Follow the Shariah in its entirety. Some rules are apparent as Salah, fasting, Hajj, Zakah etc. and Nikah (marriage), divorce, rights of husbands and wives, swearing, Kaffarah, etc., and dealings such as solicitorship, witness, will etc. and like Salam, talking, food, guests, hosts, etc. - these are called Fiqh.

And some rules are hidden such as fearing Allah, loving Allah, remembering Allah, loss of worldly love, be pleased with Allah and His destiny, be not greedy, pray with open mind, be sincere, do not be proud, control anger etc. - these are called Sulook.

(2) Relationship (Nisbat) and Stage (Muqam). One, excess of Zikr very little time is wasted. Two, worship all the time, no sin done. These are what is required and for this all the struggles and cures are invented. In this gradually develop stage which becomes like a physical nature. Though rarely it is opposed, but with the effort the opposition is gone. This is beyond control but depends upon means that are within limits. And this perfection is relationship. On this relationship comes another relationship from Allah i.e. closeness and pleasure. A combination of the two is really stage and relationship.

(3) Signs of relationship With Allah. One limited thing is travel towards Allah. Then comes the umlimited things travel in Allah. Travel towards Allah is cure of diseases, Zikr and recital or cleaning and enlightening rules are known, self is reformed, bad morals are gone, good morals and Zikr enlighten the heart. Good deeds are habit. Deeds and worship are easy. Relationship and stage is achieved. Travel towards Allah is finished. Now travel in

Allah begins and knowledge of Allah increases. This is unlimited.

(4) It is Blessing that I did not achieve anything. Maulana Gangohi Rah. says after life's effort you find out you have achieved nothing, then everything has been achieved. If stages are achieved and you think you have not travelled this humility, servitude is everything.

(5) Object and Way. Some things are to be done and some things are to be avoided. Mistakes occur in both. A Shaikh understands it and tells their cure. Following the prescription is the task of the seeker. And they help with Zikr and recital. This explains the object and the way.

This is big deed to think that you have no deeds.

The nature of Tasawwuf is knowledge with deeds and the deeds are the same as told by the holy Prophet (Sal-am) and which is within your control. Everything else is extra. If you get them and Shaikh approves of them then O.K. Thank Allah for the source. If not given or lost after being given then don't worry. Its no good for you, no matter what.

(6) Rights and Duties. Don't neglect your rights and duties. This is sin, which is robbery for the object.

(7) Greed is wrong in the Way. Somebody wants to cry, somebody wants miracles, somebody thinks paradise is the object and wants it but remember greed is wrong in the way. Serve Allah, your Master and be context. Follow His orders and commandments.

(8) Hadith. If you have right of a servant ask him to forgive you or pay him. for Allah's right Salah is missed, so repent and start reading them, similarly fasting. One who repents is free of sins without any spots.

(9) Nature of Struggle. This is opposing your self. If you want to talk, keep quiet, but also fulfill missing rights of others. Pleasure

of Allah is great and it will be in paradise so we ask for the source also. Pleasure is greater than paradise and its source is also very great, Zikrullah. The purpose of all deeds is Zikrullah.

Desires are of three kinds (1) bad ones or against shariah. Oppose them all the time (2) good ones like praying, fasting, clothes, food (essential). Don't oppose them, do them. (3) Permissible ones, seduce them. Consult your Shaikh. Opposing them will reduce bad ones too. It follows that when you fall in love with your wife, it will not be opposed. It is the right one.

(10) Perfection is not in your control and you are not responsible for that. Seeking and trying is in your control, so do it. If you are still imperfect, you will be counted among the perfect ones. The hardship incurred will raise your ranks as in Hadith. One who reads Quran and finds it hard for him. There will be two rewards.

(11) Work even if it is haphazard. To work, start work and keep on doing it. Haphazardness is even better than not doing it at all. Start work and inform the Shaikh. Insha Allah you will have strength and desire to work.

(12) Reform of Natural Weakness. Natural weakness don't change but action is in your control. By acting it becomes weak and opposition helps.

(13) Intellectual Faith. These are the things to be there always. Other situation change. When they are there it is good. When they are gone no harm done.

(14) Blessings of following the Sunnah. In Haji sahib's series it is by "Jazb" (absorption). If you follow the beloved of Allah you will also become beloved of Allah and absorption follows. Quran says, say if you love Allah then follow me, Allah will love you.

(15) To be proud of a blessing is pride but to consider it a gift from Allah and keep in mind your incompetence is thankfulness.

(16) Pride and too much Humility. Pride develops among some

workers. They pray and hate those who don't and consider them inferior. Because of pride many a worshippers have failed. Examples are Satan and Balam Baaur.

Too much humility means we pray and disregard our prayers. Don't say we pray and there is no peace (Khusoo) or we do zikrullah and there is no lightening. Say had you not allowed us, we could not have prayed or did Zikr.

(17) <u>Shaikh should also Reform Himself</u>. Mashaikh should appoint someone to advice to him in personal matters as they look on all sides of an issue. If you don't find one then consult your youngers in this respect. Non-Shaikh should always consult a Shaikh.

(18) <u>Struggle Beyond your control</u>. Tayammum is a substitute for ablution and carries the same reward. Similarly struggle beyond your control carry the same reward and even more. Continue working and pray that they are gone as prayer is Sunnah. When they are gone thank Allah in obligation and continue working even now.

(19) <u>Cure for Worry and Trouble</u>. Make yourself ready for the trouble and worry to continue. Doo'dua' (prayer) for cure. Think of the reward in the hereafter. This is the best cure. You want to continue trying and you don't want the cure.

(20) <u>Concerning Grief</u>. Natural grief is short timed but earned grief is longer which you think about and this thinking is within your control. Natural grief is beyond your control and consoling is for three days in Shariah. This grief causes sympathy and comes from crying of the heart and mercy of the heart which is useful in religion as well as the world. Allah wants to give you that mercy by this method.

(21) <u>Perfect Sulook</u>. Leave the things beyond your control and do what is within means. This is full or half Sulook at least. Nothing is easier than Tasawwuf.

(22) Sins Ruin you. Sins are very dangerous and must be avoided. This is very sad moment when he is unfaithful to Allah and is dark at heart. You can't do a good thing after some sins. His youngers revolt against him as well as animals become untrained. A small sin leads to bigger sins and that to atheism. Repent when you sin, say Allahumagh firli and proceed.

(23) Visiting the Prophet (Sal-am) in Dreams. Recitals for this purpose are no good. More likely is following the Sunnah of the Prophet (sal-am) and reading Durood Sharif.

(24) Worry. Pay attention to Allah, not to worries. They will disappear.

(25) Sick person. Sick person should not start recital until fully recovered. But he can help it in mind whichever is easy.

(26) In the Company of Shaikh. The advantages are:

1. Malfoozat are summary of researches and facts. He knows his condition by them.

2. Learn lessons from their behaviour.

3. Desire for deeds increase.

4. Learn his mistakes.

5. Finds out his capabilities:. It is therefore better than reading books.

(27) How Does the Company of Shaikh work? They repeat the good things. You will miss once or twice but for how long? Reform will come eventually. When you sit there and develop relationship, they will pray for you. Their prayer is a sign of Allah's mercy upon you. The good time has come. Your deeds are increased by their blessing.

(28) "Tawassul" This means that O Allah! This person is a saint and loving saints you have promised mercy. Al-Mar-o maa man ahabb: a man will be with one he loves. Thus I ask you that mercy.

In Tawassul he shows his love for saints and asks for mercy and reward. Hadith is full of support for this love.

(29) Worship and Frieds. Someone may not like talking to friends, he wants to finish the talk and pray Salah and do Zikr and remember Allah, he is good and his relationship with friends is also good. If on the after hand, he wants to find Salah quickly and talk to friends, omits recitals, only Fardh, no Sunnah salah then he is bad and his relationship with friends is also bad.

(30) Respect for Allah's Name. When Allah's name is taken say Jalla Jalalahu or Taala, once in a meeting at least, preferably every time if possible. Similarly recite Durood Sharif once or more after the Prophet's name (Sal-am).

(31) Jannat or Paradise. A believer will be given such a kingdom in paradise thay you will see it a great blessing and a great kingdom. I have prepared such a blessing for my good servants which the eye has not seen, the ear has not heard, nor has it entered the heart of man to conceive of them. This is by His mercy and result of magnificant deeds. Mercy of Allah is close to those who do good deeds.

(32) Angels at the time of death. You will see them then. They give glad tidings to the believer and he is pleased to meet Allah. To the atheist they warn and he is afraid of death.

(33) Reading Qur'an. Imagine that Allah has asked him to read Qur'an to Him. How nicely will you read then? Think that He wants you to read quickly, how quickly will you read them?

(34) Reward for Ladies. If ladies have patience, they can have more reward than men. This is because small deeds of weak people increase in rank with the deeds of strong people.

(35) Worship. Neither consider your worship such as to be proud of nor consider them useless.

(36) Make Shariah your leader even you get the world or not, you get the position or not, you hear praise or rebuke. A man does

not become bad by others calling him bad or good by others calling him good. If you are good in the sight of Allah, the whole world calls you bad, atheist, it doesn't matter. If you are bad in the sight of Allah, if the whole world calls you saint, Qutb it doesn't matter.

(37) Disease and Reward. With excuse of disease you get full reward. If a person can't pray standing and prays sitting he gets full reward. If a man can not make ablution and does tyammum (dry ablution) he gets full reward. What is the order of Shariah at a time is complete and perfect for that occasion.

(38) Waswasa at the time of death is meaningless. Why do we people worry about devil so much. If your intellect is there you will oppose him and not follow him at all. If not, then you are excused by Allah's mercy. A pious Faqih is 1000 times stronger than a mere worshipper on the devil.

(39) Sunnah and Travel. You can leave Sunnah except Fajr when travelling but if you are safe then pray.

(40) A Sad Event should be Talked About. Do not totally control a sad event as this hurts the person concerned. In the beginning talk about it to a religious friend within the limits of Shariah as the Prophet (sal-am) wept on the death of his son Ibrahim Red. and said we are sad to lose you O Ibrahim.

(41) Permanent Pleasure after Death. One's loneliness is finished after death and a Muslim's soul goes out to meet the Prophet (sal-am) and meet his relatives. There will be happiness all the time, the like of which has not been seen in the world.

(42) "Shirk" (Polytheism). If you believe that a saint can do a thing whether Allah wants it or not and does not require Allah's permission, this is "shirk" (polytheism) and Kufr (Atheism). If you believe that the saint requires Allah's permission but it is granted when he wants it is a big lie and small shirk.

(43) Leaving Customs. Leave customs, follow Sunnah even if

rebuked as if you love Allah you should not worry. If the worldly brotherhood says you bad, the religious brotherhood of Ulema, Mashaikh and good Muslims will call you good. Allah will be pleased with you and His Prophet (sal-am) will be pleased with you.

(44) Flower Bouquet on Tombs of Saints. It is in bad taste if they are not smelling them. If they are smelling, then they will be pleased with the flowers and perfumes of paradise rather than your flowers so don`t do that.

(45) If you can`t fulfill the Right of others. If this is because of an excuse, then don't worry, Allah will fulfill the rights and duties of others. The person will not be held responsible for them.

(46) Ablution. You have ablution unless you can swear its broken. Consider your clothes clean unless you are sure of dirt on them. Pray sitting or lying if you can't stand. If you can't wash the clothes or have a friend wash them for you, then pray in the same clothes.

(47). Friends and Relatives. If your friends and relatives don't love you, be happy that Allah has removed others from your heart.

(48). Your Condition and Fear. It is a delicate thing worth fearing don't be proud of yourself or hate somebody. May be you become worst later on and he improves.

(49). Allah's Anger. When Allah is angry you see a wrong thing as right and wrong superstition appear as facts.

(50). Repentance. The general public may repent and feel sorry for leaving out a good deed. But a "salik" may not do it too much. Just repent, feel sorry and do not worry about the past as to why I did wrong as this becomes a curtain. Cry out, repent and proceed with your work.

(51). Leader of People. Man should try to his best, if still fails be patient, do not leave efforts and deeds, we are not responsible

for the results. If a sick man is dying and you are hopeless but you still treat him with doctor. Similar is the case of the nation if you are a leader or doctor you will not leave it for want of results but will continue to cure it.

(52). Deputy of the Prophet (Sal-am). A Prophet's (Sal-am) perfect deputy will be a person with full likeness of the Prophet (Sal-am) though details will be different, clean dealings and purity, checking and control of followers, way of life simple, kindness on His creatures, etc. If not these, then he would not be a perfect deputy.

(53). Worries. Those troubles that increase the worry are due to sins. And those which increase the relationship with Allah, move His pleasure then that is for increasing ranks and test for Allah's love, and is only apparently trouble.

(54). Humility. Events happen when all the means fail and the servants says in humility, O Allah" this work will be completed if you complete it alone. I have failed.

(55). Lessening Trouble. The following will help:

1. Remember your sins.

2. It is a test of faith, whether I have faith or not.

3. Remember the rewards of troubles.

4. Servitude takes over and claim, pride disappears. Your true nature is revealed that you should not make any big claims.

5. Allah's greatness is revealed and your humility is made obvious.

(56). Crying is not contrary to Patience. Patience becomes easy by crying as it removes the pressure.

(57). Repentance. Shaikh Akbar Rah. has written cry on a sin and repent. Don't try to remember it again. The object is to remember Allah not sins. The purpose of remembering sins is to

remember Allah. When you have done that don't remember sin. If it comes by itself then repent again and read Inna lillahi wa inna ilaihe rajeoon. (We belong to Allah and to Him we have to return) just as when a trouble is remembered again.

(58). Easy Death. If you want easy death then love Allah and obey Him. Most people naturally fear death. This is no sin. But try to avoid it at the time of death. Try to develop love of meeting Allah. This way you will not feel any pain and this comes by excess of Zikr, obedience and avoiding sin.

(59). Salah of Repentance. If a sin happens, pray two Raka-ah Salah of repentance, then repent. The advantages are:

1. Good things remove bad things.

2. After Salah you will have presence of mind which is required for repentance.

3. Sin is forgiven by repentance and this two Raka-ah is extra bonus. The Satan will regret it and stop sins.

(60). Interest and Misery. Taking interest increases misery until he can not spend on his body.

(61). Stop Extravagance. Before spending think if it is harmful, if no harm done don't spend: Otherwise consult someone suitable and follow his advice.

(62). Repaying Loan. Hazrat Haji sahib Rah. used to tell for this purpose after night prayer 1100 times Ya Mughni with Durood Sharif 11 times in the beginning and end.

(63). Perfume. On Friday and Eidain using perfume that we look good to Allah is worship. He will be rewarded.

(64). Salah and Zikr. If you pray with the intention of servitude, do Zikr with the intention of developing love of Allah it will have its effect, even if you are much interested or less interested or have "Waswasa" or not.

(65). Worship and Friends. Worship is not only praying but also talking to friends and to be kind to them.

(66). Azan and Zikr. If call to prayer (Azan) takes place during your Zikr, reply to the call and postpone the Zikr. This will enlighten the Zikr.

(67). Zikr and Struggle. Pleasure in Zikr is a blessing, if not there is another blessing, struggle. Struggle is not pleasant but more useful.

(68). Self-Reform. Everyone should look after himself and self reform. This is the disease in general public and specialists that they are after reforming others but do not care about themselves. This is foolish.

(69). Zikr and Ablution. It is better to make Wudu before Zikr but if your ablution breaks easily then make Tyammum. Do not touch Quran or pray with this Tyammum.

(70). Worries and Paradise. We are born for worries. It will end in paradise. Forget about its ending now.

(71). Hadith on Jihad. When because of weakness a believer heart begins to tremble in Jihad and he continues the Jihad his sins are forgiven just like a dry date branch sheds its leaves. You are forgiven for something beyond your control.

(72). Cure of Bad Manners. They can all be cured by thinking and by waiting. Ask if it is permissible in Shariah. Don't hurry to do it.

(73). Hadith on Beggars. If a beggar sticks to you and you have three times given your excuse, then tell him harshly to move on. There is a limit for good manners and you are not required to be kind after this limit.

(74). Heart. Heart's longing and desire are bad and punishable, those that are with intention. Otherwise "Waswasa" of adultery, Kufr and Shirk are all harmless.

(75). Useless Talk. A salik should get up and leave a meeting where this is the talk. Don't think of breaking his heart. Think of breaking your religion. If you cannot leave, then start a permissible talk there and then. Useless talk leads to sin and puts off the light of the heart and the desire to good deeds.

(76). Back-biting. There is a wonderful cure. Inform the person concerned of your evil action and after a short while you will stop back-biting.

(77). Lies. Do not quote somebody without enquiry or research. If you are a habitual liar tell the people this thing before you say something. This will stop lying.

(78). Giving for Allah. Who gave for Allah and stopped giving for Allah, he completed his faith. Generosity should be for Allah. Misery should be for Allah. Then they are alright, otherwise both are bad. These morals are natural, their proper use makes them good or bad.

(79). Pride. It is part of polytheism and I hate it more than adultery, alcohol etc. Allah is great and when you think so, you are a polytheist. Greatness is special for Allah. If unintentionally you think of someone inferior to you and yourself more perfect it is forgiveable. But if in your talking and behaviour you say it is pride. The cure is to please him and show respect to him.

(80). Showing off. Experts say don't try to hide your deeds. One who does that has his eyes on Allah's creatures not on Allah. He should think it is a gift from Allah and say I could not have done them without His help. He won't be proud and won't be showing off to people.

(81). When Angry. Do the following :

1. I am a sinner, if Allah gets angry with me where will I go.

2. If I forgive him, Allah will forgive me.

3. Get busy in somthing, Read a book

4. Change places.

5. Recite "Aoozo Billah" a lot

6. Drink (cold) water.

7. Make abulution.

(82). Beggars. They are our helpers. They carry our charity into the hereafter. So don`t hate them. Be kind to them.

(83). Rewards. Deeds are rewards themselves. So why do you ask for rewards on rewards, we could not have worshipped Allah without Allah`s help and rewards.

(84). Wealth. Being wealthy is not contrary to religion. To make into source of sin is. Some are better off wealthy. Allah knows who will be close to them by wealth and who by poverty, and he treats them accordingly.

(85). Being a Guest. Observe the following rules.

1. Inform the host of your likes and dislikes before hand. Do not say on the dinner table.

2. Wash the hands of the host first and bring food to him first.

3. Let the guest feel free to eat what he wants.

4. Host should start eating first.

5. The host should not stare the guests.

(86). Dead Saint. There is difference of opinion whether they listen to you. It is not proven that they pray for you. You can do "dua" by their "tawassul".

(87). Berzakh. After death, the soul gets another body (although there is some connexion left with the original body). If a man is eaten by a lion or burnt in a fine, the events of the here after (Barzakh only) will take place with the second body.

(88). Self and "Waswasa". Self gives much trouble if you don`t

know the facts. Waswasa is the trouble of satan and self. If they come let them come. You ignore them and continue your business with Allah. You will succed.

(89). Nisbat or Relationship with Allah. Leave sins, adopt being alone and talk less you will soon have Nisbat, even if you do Zikr less.

(90). Love of Allah. Follow these points:

1. Do deeds to develop love of Allah.

2. Do Zikrullah with presnece of mind.

3. Join the company of saints (ahlullah).

(91). Evil Eye. Some people think if you see a woman once the desirve will go away. This is wrong. The desirve sits deep in the heart. Thinking of her and enjoying in imagination is worst. According to Hadith, evil eye is arrow among the arrows of satan.

(92). Etiquette and Tasawwuf. A sufi should keep in mind the apparent and the hidden manners. Present your self to people with politeness, humility and good manners. And hidden etiquette is to be with Allah in all your time, events and dealings. This is what intellect tells us also.

(93). Big Mistakes in Tariqah. These are:

1. Not accepting your mistakes and faults.

2. Raising objection to your shaikh.

(94). Companinship of saints is dignatory. A Molvi sahib was talking of what is suitable and what is unsuitable. The Mujadded said I regard and give Fatwa that companionship of saints (ahlulah) is oblagatory in this day and age as this the only way of protection of faith. No magic can play after that.

(95). Light in the Heart. This in on the face of one who prays. One who does not pray his apparant and hidden are both

blackened. Blackening of heart is this that he no longer hates usery, lies, keeping someone's land, dressing up like Christians, etc.

(96). Don't worry for things beyond your Control. This state of mind and heart that your fancy if you had gotten it you would have become proud and it is not good for you. This dryness and "waswasa" that you dislike is no harm done. In deeds under your control do not disobey Allah no matter what and don`t worry for deeds beyond your control. Be humble.

(97). "Waswasa". A salik should not hate himself for waswasa. It is not his fault. The devil is putting them in your heart. You will be rewarded because you dislike them.

(98). Cure for Diseases of the self. When Allah wants the good of someone finds him incapable of struggle within his means he cures the diseases of self by giving him a sickness or appoints an enemy for him who hurts him (someone believes him, someone disbelives him) which on patience raises his standard towards Allah. Certainly with present difficulties, these are easy things to come. He receives position but love of position is gone.

(99). Salah and worries when any accident come to the prophet (Sal-am), he used to rush to the prayers so as to feel pleasure by talking to Allah. This lessens the grief. Try it.

(100). "Dua" (prayer). Ask every one to say a word of prayer for you. You don`t know on whose tungue is acceptance and mercy for you.

(101). Sadness and Progress. There is more progress by sadness then by struggles.

(102). Death on Friday. One who dies on Friday, the angel dose not ask him for accounts untill the day of judgement. Don`t delay burial for Friday prayer Hurry up.

(103). Signs of a Shaikh. He should be:

1. Follower of Shariah in full.

2. Increase in the love of Allah and decrease in worldly love happens in his company.

3. Listens to diseases and sins carefully, prescribes cure for them which improve him.

4. By following him your condition improves day by day.

(104). Worldly Goods. In general reduce your worldly goods. Keep what is essential. This is obligatory. One that is not essential but keeping that gives you comfort. You can keep that also if without that there is difficulty. One that pleases you but is not necessary, you can keep that also. One that you keep to be called superior to someone, for show, for becoming great in other's eyes, don't keep them. Ladies who wear silk, jewelleries, precious clothes are alright, but not for show. That is sin.

(105). Giving Loan. When you give loan write it down and make two witnesses, this is His kindness that He does not want loss of our money. How would He like to destroy our lives or sent us to Hell unless and until you enter there willingly. What will Allah gain to punish you if you are thankful and faithful.

(106). No Bismillah on Haram Food. Don't do Zikrullah where not suitable. It is Kufr to say Bismillah on Haram food.

(107). Grief and Light of Soul. Grief causes trouble to self but soul is enlightened, because this is unintentional struggle. In Hadith there is good news for grief and trouble but you are required to pray for them. Pray and be patient.

(108). Happiness of Soul. Happiness does not depend upon the present state of affair of a rich man but on the soul and this comes from relationship with Allah: With religion even if the world is less, it is pleasant. If you see a worldly person happy it is either due to his share of religious life or a hoax. If you investigate his inner life you will find troubles and worries and punishment. Allah deprives of happiness those Muslims who leave their religion.

(109). <u>Haram Food</u>. Don't eat Haram (illegal) food nor give it to your children or animals. Put it somewhere the animals can come and eat it. Children become naughty by this food.

(110). <u>Haram Food and Medicine</u>. In the beginning among Hanafiyya it was not allowed. Later on it was allowed for medicinal purpose.

(111). <u>Hadith on Eyes</u>. On the Day of Judgement every eye shall be crying except:

1. Which did not have evil look.

2. Which guarded in the way of Allah.

3. Which wept by the fear of Allah and tears came out even a fly's head worth.

(112). <u>Purpose of Intellect</u>. Ask your intellect to trust Allah, obey Allah and follow the revelation (Wahy).

(113). <u>Night of Qadr</u>. One who prays Isha and Fajr with congregation will recieve Qadr blessing too. According to Ibnul Musayqib one who reads Isha with congregation will recieve Qadr rewards too. How nice.

(114). <u>Insulting Ulema (scholars)</u>. Those who insult and rebuke Ulema their face is turned away from Kabah. You can see it.

(115). <u>Burial near Saints</u>. It is desirable and was desirable among good Muslims in the past also. When air of mercy comes from Allah to a saint it does reach those nearby as well.

(116). <u>You and Sin</u>. A believer fears his sins even small. An atheist does not even if it is great and does not repent unlike the believer. Great or small sin, repent right away.

(117). <u>Struggle and the Way</u>. Think, contemplate, do "dua", try, try before Allah, be humble, remove pride then the way will be cleared for Allah. In "dua" (prayer) Allah likes you to ask Him by insisting.

(118). Preference and Permission. Some people always go for preference, it is not good. If needed follow permission. Allah loves His permission as well as His preferences..

(119). Perfect Faith. For this you should be a Muslim all the way, like Quran and Hadith, act on Mustahab (preferred) as on obligatories of Islam.

(120). Greed. It is the source of all the troubles. This is mother of diseases. It causes fighting, court cases, etc. By greed one takes over other person's property.

Adultery is greed for pleasure. Theft is greed. Pride is greed. Pride is the root of all bad manners.

(121). Ladies and Zikrullah. Ladies should do Zikrullah besides Salah and fasting. This keeps their heart in touch with Allah and makes prayers easy. They should do Zikrullah as it effects them more because of Purdah.

(122). Murder. If you don't speak a Muslim for a year, then you have the sin of his murder on you (Hadith).

(123). Action Deeds. According to Hadith our deeds are presented to Allah on Monday and Thursday, to Prophets and parents on Friday. Parents means ancestors all the way. They are pleased by the good deeds and their faces light up, and they are saddened by sins and bad deeds. So protect them from your bad deeds.

(124). Saints (Ahlullah). In the company of saints at least you begin to notice your mistakes and sins. This is a good start.

(125). Tahajjud or Night Prayer. Hadith : Allah is very pleased with someone who leaves his wife and warm bed and prays Tahajjud.

(126). Women. Hadith : You stay away from Muslim ladies, your women will remain safe and pious. You respect your father, your children will respect you.

(127). Respect your wives. One, because they are confined to you as a wife and this is not right to hurt them. Second, because of religion, you are Muslim they are Muslim, you work for Islam, they work for Islam. No body knows who is greater. So don't humiliate them. Allah accepts broken hearted deeds and raises their ranks. They are free from "waswasa" of other men, unlike men.

(128). Recitals and Steadfastness. Continuation of recitals is a high thing. This steadfastness is above miracles.

(129). Repentance. This will bring forth all the needs, religions and worldly both.

(130). Haram Employment. Try to find a Halal employment, then leave the Haram job. Don't leave it without finding one. In the mean time do Taubah, Istighfar (Repentance) every day. You will be saved from all of trouble this way.

(131). Good Deed and Sin. Hadith : Ayesha (R.A.A) don't disregard any small good deeds as every deed has the ability of forgiveness. Don't ignore a sin (big or small) as it can lead to punishment.

(132). Permission to Enter. Take permission to enter, knock or call for it, before you enter your house. Your ladies may be unpresentable or a stranger lady may be there from the neighbourhood.

(133). Giving of Reward. By giving the giver does not lose his share. The recievers all get the reward as well. One teacher can teach many students at a time and his knowledge is not deminished. A lamp can light up many lamps without any loss of its own

(134). Saving Muslims. Hadith : Protect others from your tongue and hands. If praying and a man is falling in a well, break the Salah and save him.

(135). The Mujaddid said I wanted to write a book in which to mension all the masails in which Muslims are involved and if it is permissible in any of the four madhahibs(Hanafi, Shafai, Maleki,

Hambali) to allow them. I asked Maulana Gangohi Rah. and he allowed me to write it. I could not write this book, but some masails have come in "Hawadithul Fatawa" which I have written. Maulana Gangohi Rah. was strong Hanafi but he was even more kinder to the Muslim public.